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A

CATALOGUE

OF THE

Royal and Noble

AUTHORS OF ENGLAND,

SCOTLAND, AND IRELAND.

VOL. I.

S. Gosnell, Printer, Little Queen Street.

HON.ble HORACE WALPOLE.

afterwards

EARL of ORFORD.

From an Original Picture. Painted by Eckardt.

Pub.d Feb.y 1.1807. by J. Scott 442. Strand.

A

CATALOGUE

OF THE

Royal and Noble Authors

OF

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ENGLAND, SCOTLAND, AND IRELAND;

WITH

LISTS OF THEIR WORKS:

BY THE LATE

HORATIO WALPOLE, EARL OF ORFORD.

" ENLARGED AND CONTINUED TO THE PRESENT TIME,

BY THOMAS PARK, F.S.A.

" These sheets are calculated for the closets of the idle and inquisitive; they do not look up to the shelves of what Voltaire happily calls—La Bibliotheque du Monde."

See Vol. II. p. 76.

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VOL. I.

LONDON:

PRINTED FOR JOHN SCOTT, NO. 442, STRAND.

1806.

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ADVERTISEMENT

TO THE

PRESENT EDITION.

RELYING more on the liberal attentions experienced from my literary friends, in editing Harington's Nugæ Antiquæ, than on any presumed qualifications of my own, I undertook the arduous charge of preparing an extended edition of lord Orford's Royal and Noble Authors, which was to accompany a series of portraits suitably engraven for the decoration of such a work. The extent of assistance from private libraries, communicated or proffered, having exceeded my previous expectations, an idea suggested itself, that I might, with advantage to the book, enlarge upon lord Orford's

plan of giving a Catalogue only of titled authors, by adding short Specimens of their performances, somewhat after the manner of Cibber's Lives of the Poets. This task of critical delicacy I have been wishful to perform, with a view to the reader's profit as well as the writer's fame; not unaware that it may prove a thankless toil to cater for a multitude of palates:

——"*since he who writes*
Or makes a feast, more certainly invites
His judges than his friends; and not a guest
But will find something wanting or ill drest."

As lord Orford's Appendix to the posthumous edition of his Noble Authors, could not be transferred to the present, on account of purchased copyright; with the second impression printed for Dodsley I have little interfered, except by the correction of inadvertences, or the insertion of casual omissions; and except, that I have

intermixed the peers and peeresses, as lord Orford had disposed the royal writers, in chronological succession. This seemed to promise a more agreeable diversity in the lives and in the portraits. Such additional matter as my own researches or the kindness of others have enabled me to supply, is marked by the enclosure of brackets, and printed in a smaller type than the original text. Mine, therefore, has become the venturous essay of annexing an irregular colonnade, in a plainer style of architecture, to lord Orford's gorgeous temple of patrician fame.

Among those coadjutors who have afforded most material aid to my sedulous endeavours, I have the satisfaction to name Isaac Reed, esq. whose biographical accuracy and bibliographical knowledge are rendered almost proverbial; George Ellis, esq. who has introduced the bards of elder

time to courtly halls and ladies' bowers; Samuel Egerton Brydges, esq. who has imparted the animation of historic portraiture to his Memoirs of the Peerage; and Richard Gough, esq. the Camden of modern Britain. By the observant and retentive mind of Mr. Reed, and by the free communication of his lettered stores, essential services have been contributed. The recondite lore and poetic taste of Mr. Ellis have conferred upon the book its brightest ornament. For much valuable information in the latter portion of the work I am indebted to the friendship of Mr. Brydges: and to Mr. Gough's obliging favour I owe the desirable introduction of various notes by Dr. Lort, Mr. Cole, Mr. Gyll, and the earl of Hardwicke. But there are many other friendly contributors to the contents of these volumes, whose names are incidentally noticed, and whose occasional aid I have been zealous to point out, wherever

it may have occurred; an act not only of grateful reminiscence, but of self-congratulation: to those numerous well-wishers I beg respectfully to offer this general acknowledgment. For the ready access which has been granted to the manuscript and printed treasures in the British Museum, my thanks are also publicly due to the reverend friends who preside over those departments.

What personal health has permitted and family cares have allowed, what a love of literature partly incited to attempt, and what plodding perseverance has enabled me to accomplish, is submitted with deference to the award of candour: not without some apprehension of being blamed both for deficiencies and redundances, for having done too little or too much, according to individual bias for particular characters. To use the words of Harington, however, "If

I have omitted any thing of note, or noted any thing superfluous," let either error be ascribed to human fallibility; and let both be extenuated by a consideration of the multifarious reading it required, to do more for such a publication after lord Orford had done so much. Let doctor Johnson's sage remark serve also to relax the brow of hypercritical austerity, when he tells us, that even " Care will sometimes betray to the appearance of negligence; since he who is searching for rare and remote things, is likely to neglect those which are obvious and familiar; while what is obvious is not always known, and what is known is not always present." The future suggestions of the intelligent will therefore be acceptable, and may conduce toward the formation of an intended supplementary volume.

T. PARK.

May 26, 1806.

PREFACE

TO THE

FIRST EDITION.

THE compiler of the following list flatters himself, that he offers to the public a present of some curiosity, though perhaps of no great value. This singular CATALOGUE* contains an account of no fewer than ten English princes, and of above fourscore

* ["The author of this work (say the Critical Reviewers) is modest enough to call it a *Catalogue*; but we apprehend it might with more propriety be styled *Characters*: for we not only find a list of the works, but also a peremptory and decisive judgment passed upon the merit or demerit of each performance: nay, the same liberty is generally taken with the moral character of the author."—An anonymous writer of Observations on the above Critical Review, remarked that "Mr. Walpole had promised to give the world a Catalogue, and he gives them something more: he is better therefore than his word." Lord Orford, in his preface, announces that part of his design was to scrutinize Characters, and that he had allowed himself a sort of license for such a purpose. See p. xviii.]

peers[a], who, at different periods, have thrown their mite into the treasury of literature. The number much exceeds what is generally known.—Perhaps the obscurity of some will not at first sight make a favourable impression on the mind of the reader, nor incline him to think that it was worth while to preserve the names of authors, whose works have not seemed worth preserving. But when it is observed, that it has been impossible to recover even the titles of many pieces written by so masterly a genius as lord Somers, it may not be too favourable a judgment to presume, that other able authors have met as unme-

[a] [So many princes and peers, as Mallet says, "have dipt at times their pens in ink," that this list is now augmented to seventeen royal and two hundred noble authors or authoresses in the English series; while the Scotish includes of both ranks nearly fifty, and the Irish about the same number. Additional names have since occurred, and others will continue to be superadded by those whose connexions with the great, or whose associations with the learned, may be more extensive than the present editor can boast.]

rited a fate. As lord Somers's pieces were anonymous, we no longer know what to ascribe to him; and one cannot help making an inference a little severe; that the world is apt to esteem works more from the reputation of the author, than from their intrinsic merit. Another cause that has drawn oblivion over some of our catalogue, was the unfortunate age in which they appeared, when learning was but in its dawn, when our language was barbarous. How brightly would earl Rivers have shined, had he flourished in the polished æra of queen Anne! How would the thoughts of Bolingbroke twinkle, had he written during the wars of York and Lancaster!

Be this as it may; yet are there such great names to be found in this catalogue, as will excuse erecting a peculiar class for them; Bacon, Clarendon, Villiers, duke

of Buckingham, the latter lord Shaftesbury, lord Herbert, lord Dorset, and others, are sufficient founders of a new order. Some years ago, nothing was more common than such divisions of writers. How many German, Dutch, and other heralds, have marshalled authors in this manner! Balthazar Bonifacius made a collection of such as had been in love with statues[4]; Ravisius Textor, of such as have died laughing[5]; Vossius, of chronologers; Bartholinus, of physicians who have been poets. There are catalogues of modern Greek poets; of illustrious bastards; of translators; of Frenchmen who have studied Hebrew[6]; of all the authors bred at Oxford, by Anthony Wood; and of British writers in general, by Bale, Pitts, and bishop Tanner. But if this collection,

[4] Gen. Dict. vol. x. p. 360.
[5] Theatr. Hist. lib. ii. chap. 87.
[6] In a book called Gallia Orientalis.

fortified with such grave authorities, should still be reckoned trifling by the generality; it cannot, I would hope, but be acceptable to the noble families descended from these authors. Considering what trash is thought worthy to be hoarded by genealogists, the following list may not be a despicable addition to those repositories. Of one use it certainly may be;—to assist future editors in publishing the works of any of these illustrious personages.

In compiling this catalogue, I have not inserted persons as authors, of whom there is nothing extant but letters or speeches. Such pieces show no intention in the writers to have been authors, and would swell this treatise to an immense magnitude. Bishop Tanner has erected many kings and queens into authors on these and still slenderer pretensions, in which he surpasses even his bountiful prede-

cessor Bale[7]. According to the former, even queen Eleanor was an author, for letters which she is *said* to have written[8]; and Edward the third, for his writs and precepts to sheriffs: but this is ridiculous.

I have chosen to begin no higher than the Conquest, though the venerable name of Alfred did tempt me to add so great an ornament to my work: but as I should then not have known on what æra to fix; and being terrified at finding I must have to do with another Alfred, king of Northumberland, with Arviragus, Canute, nay, with that virago Boadicia, and king Bladud, a magician, who discovered the

[7] [It was remarked with some truth by the late Mr. Ritson, that "lord Orford, both here and elsewhere, is very unjust to bishop Tanner; whose extensive erudition and minute accuracy merited different treatment." MS. note.]

[8] [See vol. i. p. 168.]

Bath waters, and the art of flying[9], to all whom the bishop very gravely allots their niches; I contented myself with a later period, whose commencement, however, as the reader will find, is uncertain enough to satisfy any admirer of historic paradoxes and fables.

One liberty I have taken, which is *calling up by writ*, if I may say so, some eldest sons of peers, who never attained the title, as the earl of Surrey, and the lord Rocheford, &c. In ranging the whole series, I have generally gone by the years of their deaths, except where they long outlived their significance, or the period in which they chiefly shone.

[9] It seems he had a mind to pass for a god. Inviting his people to the capital to see a proof of his divinity, after a few evolutions in the air, his wings failed him, and he tumbled upon the temple of Apollo, and broke his neck; which Leland mentions as a judgment; allowing an impossibility, in order to get at a miracle. Vol. i. p. 11.

I will not detain the reader any longer from what little entertainment he may find in the work itself, but to make an apology for freedoms I have taken of two sorts; the one, with some historic names, whose descendants still exist. There are families mentioned in this work, whose first honours were the wages of servility; their latter, the rewards or ornaments of the most amiable virtues. It were an affront to the latter, to suppose that one is not at liberty to treat the former as they deserved. No man who is conscious of the one can be solicitous about the other. Another sort of license I have allowed myself, is in scrutinizing some favourite characters; yet I never mean to offer my opinion but with submission to better judgments, which I choose to say here, rather than repeat it tiresomely on every occasion. This freedom of discussion on the dead of any rank, or however consecrated by the

authority of great names, or even by the esteem of ages, every man ought to be at liberty to exercise. The greatest men certainly may be mistaken; so may even the judgment of ages, which often takes opinions upon trust. No authority, under DIVINE, is too great to be called in question; and however venerable monarchy may be in a state, no man ever wished to see the government of letters under any form but that of a republic. As a citizen of that commonwealth, I propose my sentiments for the revision of any decree, of any honorary sentence, as I think fit: my fellow-citizens, equally free, will vote according to their opinions.

Thus much with regard to great names. As to any other notions which may clash with those commonly received or better established, let it be understood that I propose my own with the same deference and

diffidence, and by no means expecting they should be adopted, unless they are found agreeable to good sense; still less intending to wrangle for them, if they are contested. This work was calculated to amuse: if it offends any man, or is taken too seriously, the author will be concerned; but it will never make him so serious as to defend it.

P. S. As several peers may be omitted, who have a right to appear in this list, the author would be greatly obliged for any hint of them, and they shall be inserted in their proper place, if ever this Catalogue should again be printed. For errors in facts, that may be, and most probably are, in a first attempt towards a work of this kind, he hopes they will be excused; and will be glad to have them pointed out, that they may be corrected. A few of these have already been remarked by some of his friends; and it is with

great gratitude he thanks them for so kind a service [a].

[a] [From the oral testimony of Mr. Reed, and from a letter of lord Orford's to Dr. Lort, it would seem that his lordship was more thankful for communications tendered, than desirous to let the contents of them be seen. Such at least was the case with Mr. Reed's own remarks, which extended to many pages of manuscript, and never were inserted or noticed in his lordship's work. This ungracious inattention, added to a *vis inertiæ* that sometimes seemed to prevail over lord Orford's studious propensities, has served to stimulate his editor to more persevering exertion; and greater industry in the occupation of gleaning, or the labour of arranging, is all the humble merit he aspires to: though, as Dr. Birch experimentally observed, "The difficulty of attaining, in any tolerable degree, the *series juncturaque* recommended by Horace, is scarcely conceivable by any but those (the only proper judges on such an occasion) who have made some trial of this kind."]

TO

THE MOST NOBLE

FRANCIS SEYMOUR CONWAY,

EARL OF HERTFORD[1], VISCOUNT BEAUCHAMP,

BARON CONWAY AND KILLULTAGH,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,

ONE OF THE LORDS OF HIS MAJESTY'S BEDCHAMBER,

AND LORD LIEUTENANT OF THE COUNTY OF WARWICK.

MY DEAR LORD,

I SHOULD be afraid to offer you the following Work, if it was not written with the utmost impartiality towards all persons and parties[2]: it would be unpardonable to have a bias in a mere literary narrative.

[1] [This earl of Hertford died June 14, 1794; and was succeeded by his eldest son, the present marquis. The family descent is traced from the dukes of Somerset, as may be seen in Collins.]

[2] [Notwithstanding this declaration, the Critical Reviewers expressed themselves free enough to declare, that

Yet some may think that I ought to be apprehensive of offering it to you from this very impartiality; I mean, from the freedom with which I speak of your great ancestor, the protector Somerset. But whoever suspects you of unwillingness to hear truth, is little acquainted with you; —and, indeed, when you need not fear what truth can say of yourself, it would be too nice to feel for a remote progenitor; especially as your virtues reflect back more honour to him, than his splendour has transmitted to you. Whatever blemishes he had, he amply atoned, not only by his unhappy death, but by that beautiful humanity which prompted him to erect a *court of requests* in his own house to hear the suits, the complaints of the poor[4].

in their opinion the work abounded with the most flagrant prejudices of education and party. Crit. Rev. for Dec. 1758.]

[4] [See art. of Edward, duke of Somerset, vol. i. p. 285.]

If there were no other evident propriety, my lord, in *my* presenting *you* with any thing that I should wish were valuable, the poor would bear testimony that an encomium on the Protector's benevolence can be no where so properly addressed as to the heir of his goodness.

I am, my Lord,

Your Lordship's

Most affectionate

Humble Servant,

HORACE WALPOLE.

1758.

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RICHARD the FIRST.

Pub. May 20. 1806. by J. Scott. 442 Strand.

THE

ROYAL AUTHORS

OF

ENGLAND.

RICHARD THE FIRST.

THOUGH Henry the first obtained the fair appellation of Beauclerc, or the Learned, yet has no author, I think, ascribed any composition to him[2]. Considering the state of literature in that age, one may conjecture what was the erudition of a prince to whom the monks (the doctors of his time!) imparted a title so confined to their own brotherhood. One is more surprised to be obliged to attribute the first place in this catalogue to his fierce great-grandson, Cœur de

[2] Bishop Tanner, in his "Bibliotheca Britannica," has ranked Henry among his authors; but I cannot so lightly call him one, as the bishop does after Leland, on the latter having discovered in St. Austin's church at Dover, a book composed from laws or decrees elucidated and enacted by that king, vide p. 95; nor is it sufficient that bishop Bale says he wrote epistles to Anselm.

Lion! It is asserted, that towards the end of his father's reign, which his rebel temper disturbed, he lived much in the courts of the princes of Provence, learned their language, and practised their poetry, then called *the gay science*[3], and the standard of politeness of that age. The English, who had a turn to numbers, are particularly said to have cultivated that dialect, finding their own tongue too stubborn and inflexible.

Mr. Rymer, in his Short View of Tragedy, is earnest to assert the pretensions of this monarch as a poet, against Roger Hoveden the monk, who, he supposes, was angry at the king's patronizing the Provençal bards, reckoned of the party of the Albigenses, then warring on the pope and France. Hoveden says positively, that Richard, to raise himself a name, bought and begged verses and flattering rhymes, and drew over singers and jesters from France, to

[3] [Cinthio Giraldi supposed that the art of the troubadours, commonly called *the gay science*, was first communicated from France to the Italians, and afterward to the Spaniards. This, says Mr. Warton, may perhaps be true: but at the same time, as the Spaniards had their *juglares*, or convivial bards, very early, as from long connexion they were immediately acquainted with the fictions of the Arabians, and as they were naturally fond of chivalry, it is highly probable that the troubadours of Provence in great measure caught this turn of fabling from Spain. Hist. of Eng. Poetry, vol. i. p. 149.]

chant panegyrics on him about the streets[4], and it was every where said, that the world contained nothing like him. This account seems more agreeable to the character of that ambitious restless monarch, whose vagrant passion for fame[5] let him, in a reign of ten years, reside but eight months in his own kingdom, than Mr. Rymer's[6], who would metamorphose him into the soft lute-loving hero of poesy, and at the same time ascribes to him connexions with a faction at variance with the king of France, his ally, against his father[7].

However, since this article was written, I have found great reason to believe that Richard was

[4] [What lord Orford has here applied to Richard, will be found applied in Hoveden to William Longchamp, bishop of Ely, who for his cruelty and tyranny in England, says Fabian, was by strength of the lords put out of the land. His lordship's hallucination may possibly have arisen from glancing at the running title of the book instead of the title to the letter, where the passage he has cited occurs. Vid. Rerum Anglic. Script. p. 703.]

[5] [The saint-errantry of Richard, says Mr. Granger, was productive of much misery to himself and his subjects; and is an instance, among a thousand others, that offensive and enterprising valour may be a worse quality than cowardice itself. Biog. Hist. vol. i. p. 8.]

[6] Not to mention how much nearer to the time the monk lived than Mr. Rymer.

Gen. Dict. vol. ii. p. 293.

actually an author. Crescimbeni, in his Commentary on the Lives of the Provençal Poets, says, that Richard being struck with the sweetness of that tongue, set himself to compose a sonnet in it, which he sent to the princess Stephanetta, wife of Hugh de Baux, and daughter of Gisbert the second count of Provence[8]. He says afterwards, in a chapter expressly written on this king, that residing in the court of Raimond Berlinghieri, count of Provence, he fell in love with the princess Leonora[9], one of that prince's four daughters, whom Richard afterwards married: that he employed himself in rhyming in that language, and when he was prisoner, composed some sonnets which he sent to Beatrix countess of Provence, sister of Leonora, and in which he complains of his barons for letting him lie in captivity. Crescimbeni quotes four lines, which are nearly the same with a part of the sonnet itself, as it still exists; and which is so poor a composition, as far as I can decipher it,

[8] Gen. Dict. vol. ii. p. 10.

[9] [This princess is reported by du Verdier to have sent the king, "un beau romant, en rime Provençalle, des amours de Blandin de Cornaille et de Guilhen de Myremas, des beaux faicts d'armes qu'ils firent l'un pour la belle Bryande, et l'autre pour la belle Irlande, dames d'incomparable beauté." Bibliotheque, p. 1221.]

that it weighs with me more than Crescimbeni's authority, or Rymer's arguments, to believe it of his majesty's own fabric. Otherwise, Crescimbeni's account is a heap of blunders. Richard married Berengaria, daughter of Sancho king of Navarre; and no princess of Provence[a]. In the life of the very Raimond here mentioned, p. 76, Crescimbeni makes the same Eleanor, wife of Edward III. and Sanchia, the third daughter, wife of Richard I. to whom this author had before allotted her sister Eleanor, and which king was great uncle of Edward III. whom this miserable historian mistakes for Edward I. as he certainly does Richard I. for his nephew Richard king of the Romans. Crescimbeni informs us that there are poems of our king Richard in the library of St. Lorenzo at Florence, "in uno de' codici Provenzali;" and others "nel No. 3204, della Vaticana." I have had both repositories carefully searched. The reference

[a] [Some love affair, observes Ritson, between him and one of the princesses of Provence, may, nevertheless, have taken place. It may be added at the same time, that Richard earl of Cornwall, king of the Romans, brother to Henry III. actually married Sanchia, daughter of Raimond earl of Provence, and that he is occasionally confounded by foreign writers with Richard I. Another daughter of Raimond was married to Henry III. Dissertation on Romance and Minstrelsy, p. lxxxiv.]

to the Vatican proves a new inaccuracy of this author: there is no work of king Richard. In page 71, of No. 3204, there is a poem by Richauts de Verbeil; and, page 108, another by Richauts de Terascon; with short accounts of each author prefixed to their sonnets, but without the least mention of any royalty belonging to them.

In the Laurentine library is the king's sonnet mentioned above, which I have twice had transcribed with the greatest exactness; and as it has never been printed[3], so ancient and singular a curiosity will probably be acceptable to the reader. I do not pretend to give him my interpretation, as I am sensible it is very imperfect; and yet I think I understand the drift of every stanza but the last, which has proved totally unintelligible to every person that has hitherto seen it.

" [4] Biblioth. Laura. Plut. XLI. cod. 42.

[Mr. Douce, whose accurate observation enabled him to detect the mistake of lord Orford in p. 3, has shown me that king Richard's song was published by madame L'Heritier de Villanden, in " La Tour ténébreuse," 1705. The book is particularly curious as containing two pieces of poetry by Richard I. which had not before been printed. A specimen of one of these is inserted in bishop Percy's erudite Essay on the ancient Minstrels, prefixed to his Reliques of English Poetry, vol. i. p. xxxv.]

[4] This note was sent from Florence with the sonnet.

membran. in folio, p. 184, ben conservato: fino alla pagina 72. sono poesie Provenzali."

REIS RIZARD[5].

Ja nus hom pris non dira sa raison
Adreitament, se com hom dolent non;
Mas, per confort, pot il faire chanson.
Pro ai d'amis, mas povre son li don!
Onta i avron, se, por ma rëezon
Soi fai dos yver pris.

[6] Or sachon ben mi hom, & mi baron,
Engles, Norman, Pettavin, et Guascon,
Qe ge n'avoie si povre compagnon,
Q'en laissasse, por aver, en preison.
Ge n'el di pas por nulla retraison;
Mas anquar soi ge pris!

J'ansaien[7] de ver, certanament,
C'om mort, ne pris, n'a amie ne parent;

[5] [N. B. The ꝛ throughout this song has frequently the power of *ch*. G. Ellis.]

[6] This is the stanza quoted by Crescimbeni. [Du Verdier prints it thus:

Or sachan ben mos homs, e mos barons,
Anglez, Normans, Peytavins, e Gascons,
Qu'yeu non ay ja si pavre compagnon,
Que per aver loulaiss en preson.

Bibliotheque, ubi sup.]

[7] [A more modernised copy of this song was printed in "Catalogus Codicum MSS. Bibliothecæ Bernensis, à J. R. Sinner," from a manuscript of the thirteenth century, in which this verse begins—"Or sai je bien"—and this reading, says Mr. Ellis,

Quant il me laissent por or ni por argent!
Mal m'es de mi, ma perz m'es por ma gent;
Q'après ma mort n'auron reperzhament,
Tan longament soi pris.

Nom merveill, s'en ai le cor dolent,
Qe mes Senher met ma terra en torment;
No li membra del nostre segrament,
Qe nos feimes andos comunelment.
Bem sai de ver, qe gaire longament
Non serai en sa pris.

Mi compagnon cui j'amoi, e cui j'am,
Cil de Chaill, e cil de Persarain,
Di lor, chanzon, (q'il non sont pas certain)
Unca vers els non oi cor fals ni vain!
S'il me guerroient, il feron qe vilain,
Tan com ge soie pris.

would be very convenient; but it is still possible, that "j'ansaien" may be "j'enseigne," i. e. "I teach, I am an example of the truth and certainty of the following remark." Mr. Ellis farther observes, that lord Orford's text is in general confirmed by a manuscript fragment in Mr. Douce's possession, which is of great antiquity: both are obscured by the Provençal orthography, which, though perhaps not more licentious, is less familiar to us than that of the Norman scribes, but the language is evidently Norman romance, and not very barbarous; and if lord Orford had bestowed a little more attention in supplying the punctuation, which is always deficient in ancient manuscripts, and in reuniting two or three syllables which had been evidently disjoined by the stupidity of the transcriber, he need not have satisfied himself with "thinking that he understood *the drift* of the first six stanzas." The text and pointing are now given as Mr. Ellis (who perhaps, of all modern critics, is most competent to judge) thinks they ought to be printed.]

Or sachent ben Enjevin e Torain,
E il bachaliers qi son legier et sain,
Q'engombré soie, pris en autrui main;
Il m'ajuvassen; mas il no v'e un grain
De belles armes! sont era voit[8] li plain,
Per zo qe ge soi pris.

Contessa, soit votre prez sobrain;
Sal deus e garde, cel per cui me clam,
Et per cui ge soi pris!
Ge n'ol di pas por cela de certrain,
La mere Loys[9].

"Questa canzone e stata ricorretta e riconfrontata con l'originale, e ritrovata essere in

[8] [Sinner's copy here reads, "sont ores vent li plain," i. e. "complaints are now no more than wind;" and this, Mr. Ellis thinks, is likely to be the true reading. If (he adds) the words in the text be admissible, we must suppose that *voit* in French was synonymous with *vuoto* in Italian, and *void* in English, and here used in the sense of *unavailing*.]

[9] [These lines, says Mr. Ellis, are absolutely unintelligible, and probably from some error of the copyist. I am half inclined to suspect, that in the initial letter of the last word he has substituted an *L* for a *j*. In this case the last line would be simply "L'ame rejoys" (l'ame rejouit), and the meaning of the stanza would be, "Countess, may your value be considered as sovereign; may God save and guard you; that God on whom I call, and in whose cause I was thrown into prison. I do not speak it (ostentatiously); yet this certainly rejoices my soul." Mr. Ritson conceived that this last stanza was addressed to Joanna, the sister of Richard, married first to William II. king of Sicily, afterwards to the earl of Toulouse, whence she is here called Contessa; but it is very doubtful whether she had any claim to this title until Richard was released from his captivity.]

tutto fedele, secondo il parere anco del canonico Bandini bibliotecario."

[Of king Richard's celebrated song an imperfect French translation, in prose, appeared in "Histoire littéraire des Troubadours," 1774, compiled from the manuscripts of M. de St. Palaye; and an English version was attempted by the learned Dr. Burney, and printed in his History of Music, vol. ii. But a more faithful, and at the same time a more poetical, translation has been made at my particular request, by the accomplished editor of Mr. Way's Fabliaux and English Specimens, &c. which I have the pleasure of placing before the curious in poetic lore, who may soon look for more extended gratification from his analyses of early metrical romances.

TRANSLATION OF KING RICHARD'S SONG.

If captive wight attempt the tuneful strain,
His voice, belike, full dolefully will sound;
Yet, to the sad, 'tis comfort to complain.
Friends have I store, and promises abound;
Shame on the niggards! since, these winters twain
Unransom'd, still I bear a tyrant's chain.

Full well they know, my lords and nobles all,
Of England, Normandy, Guienne, Poictou,
Ne'er did I slight my poorest vassal's call,
But all, whom wealth could buy, from chains withdrew.
Not in reproach I speak, nor idly vain,
But I alone unpitied bear the chain.

My fate will show, "the dungeon and the grave
Alike repel our kindred and our friends."
Here am I left their paltry gold to save!
Sad fate is mine; but worse their crime attends.
Their lord will die; their conscience shall remain,
And tell how long I wore this galling chain.

No wonder though my heart with grief boil o'er,
When he, my perjur'd lord, invades my lands;
Forgets he then the oaths he lately swore,
When both, in treaty, join'd our plighted hands?
Else, sure I ween, I should not long remain,
Unpitied here to wear a tyrant's chain.

To those my friends, long lov'd, and ever dear,
To gentle Chaïll, and kind Persarain,
Go forth my song, and say, whate'er they hear,
To them my heart was never false or vain.
Should they rebel—but no; their souls disdain
With added weight to load a captive's chain.

Know then the youths of Anjou and Touraine,
Those lusty bachelors, those airy lords,
That these vile walls their captive king restrain?
Sure they in aid will draw their loyal swords!
Alas! nor faith, nor valour, now remain;
Sighs are but wind, and I must bear my chain.

The last stanza, in its present state, has so little meaning, that Mr. Ellis has not attempted to versify it. His conjectural emendation, however, is highly ingenious and estimable.

Mr. Warton[2] has recorded from Rymer[3], that Savarie de Maulcon, an English gentleman who lived in the service of St. Louis, king of France, and one of the Provençal poets, said of Richard,

> Coblas a teira faire adroitement
> Pou vos oillez enten dompna gentilz.

"He could make stanzas on the eyes of gentle ladies." Proof of this seems to be afforded by the ancient fragment of a song, composed by himself and the minstrel Blondell de Nesle, which led to the discovery of the former, when held in secret custody by Leopold duke of Austria[4].

Richard was killed by the French at Chaluz, from the shot of a cross-bow[5], a machine which he often worked skilfully with his own hands; and Guillaume le Breton, in his Latin poem called Phillippeis, introduces Atropos making a decree, that Richard should die by no other means than by a wound from this destructive instrument; the use of which, after it had been interdicted by the pope in 1139, he revived, and is supposed to have shown the French in the crusades[6].

[2] Hist. of Eng. Poetry, vol. i. p. 113.

[3] Short View of Tragedy, p. 73.

[4] See Percy's Essay on the ancient Minstrels, p. xxxv. and note to Warton's poem of the Crusade.

[5] It is highly honourable to the memory of this regal hero, that he had the generosity to pardon the archer who winged the mortal shaft, and ordered him to receive a hundred shillings. See Strutt's Reg. and Eccles. Antiq. p. 20.

[6] Warton's Hist. ubi sup. p. 158.

When pronounced past recovery of his wound, he bequeathed to his rebellious brother John his kingdom of England, and all his other territories, and made those who were present take the oath of allegiance to him. He directed that his brains, his blood, and his entrails, should be buried at Chaluz, his heart at Rouen, and his body at Font Evrand, at the feet of his father[7]. He died at Gizors, April 6, 1199, at the age of 42; and his body and his heart were buried as directed. See his monument in Sandford, and in Montfaucon, where also is the monument of his second wife Elizabeth, which has been copied in Ducarel's Anglo-Norman Antiquities, with the effigies of his wife Berengera, taken from her tomb in the abbey of l'Espan near Mans[8].

This gallant monarch, says Ritson, himself a celebrated poet, as well in Norman as in Provençal, was the subject of several romances. Leland found the "Historia de Ricardo Rege, Carmine scripta," in the library of Croyland abbey; and in that of the abbey of Glastonbury, were the "Gesta Ricardi" registered. Both these, no doubt, were a romance, or two different romances, in the French language. A copy of the same poem, or some other on the same subject, is in the library of Turin[9]. In sir John Paston's inventory of his English books, temp. Edv. IV. "Kyng P. Cur de Lyon[2]" is entered. This was printed by

[7] Hoveden, Annal. p. 450.

[8] Nichols's Collection of royal and noble Wills, p. 12.

[9] Ritson's Dissertation, ubi sup. p. lxxxv.

[2] Paston Letters, vol. ii. p. 300.

Wynken de Worde, in 1528, and is largely extracted from by our poetical historian in the first volume of his valuable work.

Richard, says Mr. Warton, is the last of our monarchs whose achievements were adorned with fiction and fable[3]. Du Cange recites an old French manuscript prose romance, entitled "Histoire de la Mort de Richard Roy d'Angleterre." There was one, perhaps the same, among the manuscripts of the late Mr. T. Martin, of Palgrave, in Suffolk; and in the library of Caius college, Cambridge, is a manuscript romance in English rhyme, entitled "Richard Cuer du Lyon[4]," which accords with the copy printed by de Worde. Warton adds[5], that the victorious achievements of Richard I. were so famous in the reign of Henry III. as to be made the subject of a picture in the royal palace of Clarendon, near Salisbury; Duellum regis Ricardi. Richard performed great feats at the siege of Antioch, in the crusade; and lord Orford, in his Anecdotes of Painting[6], notices a certain great book, borrowed for queen Eleanor, written in French, containing "Gesta Antiochæ et Regum aliorum, &c." this, he concludes, comprised an account of the crusading exploits; the history of which was ordered by

[3] In the royal library at Paris, was "Histoire de Richard Roi d'Angleterre et de Maquemore d'Irlande, en rime." This Maquemore, according to Ritson, was Dermond Mac Morough, king of Leinster.

[4] Hist. ubi sup. p. 119.

[5] Page 114.

[6] Vol. i. p. 17.

Henry III. to be painted in the tower, and in a low chamber in the old palace of Westminster, which room was to be thenceforward called the Antioch chamber.

Among the Cotton manuscripts[7] is preserved "Itinerarium, sive Gesta Ricardi I. Regis Angliæ in Judæa; per Ricardum Canonicum S. Trinitatis, London." To this Itinerary is prefixed,

"EPITAPHIUM REGIS RICARDI: APUD FONTEM EVRALDI.

"Scribitur hoc auro rex auree: laus tua tota:
Aurea materiem conveniente nota.
Laus tua prima fuit; Siculi Cypros altera dromo;
Tertia carvanna; quarta suprema Iope.
Retrusi Siculi Cypros pessundata dromo,
Mersus carvanna capta recenta Iope."

The capture of Jaffa, olim Joppa, was one of the feats achieved by this romantic monarch, whose exploits in Palestine are briefly enumerated by our historian of the Roman empire[8]. Chatterton also made them the subject of Rowley's second eclogue, and depicted his hero

Kynge Rycharde, lyche a lyoncel of warre,
Inne sheenynge goulde, lyke feerie gronfers dyghte[9].]

[7] Faustina, A. vii.
[8] Vol. xi. p. 146.
[9] Southey's edit. vol. ii. p. 13.

EDWARD THE SECOND.

Bishop Tanner says[2], that in the heralds office is extant, in manuscript, a Latin poem, written by this unhappy prince, while a prisoner, the title of which is,

"Lamentatio gloriosi Regis Edwardi de Carnarvon, quam edidit Tempore suæ Incarcerationis."

As this king never showed any symptoms of affection to literature, as one never heard of his having the least turn to poetry, I should believe that this melody of a dying monarch is about as authentic as that of the old poetic warbler, the swan, and no better founded than the title of *Gloriosi*. His majesty scarcely bestowed this epithet on himself in his affliction; and whoever conferred it, probably made him a present of the verses too. If they are genuine, it is extraordinary that so great a curiosity should never have been published. However, while there was this authority, he was not to be omitted.

[What lord Orford considered as very dubitable, Fabian seems to have ascertained, in the following extract from his Chronicle[3]:

[2] P. 253.

[3] Edit. 1559, vol. ii. p. 185.

EDWARD the SECOND.

Pub.d Feb.y 1. 1808. by J. Scott. 442. Strand.

"Then Edward remaining in prison, as first in the castel of Kenelworth, and after in the castel of Barkle, took greate repentaunce of hys former life, and made a lamentable complainte for that he had so grevously offended God; whereof a part I have set out, but not all, lest it shoulde bee tedious to the readers or hearers.

"Damnum mihi contulit[4] tempore brumali
Fortuna[5] satis aspera vehementis mali.
Nullus est tam sapiens, mitis, aut formosus,
Tam prudens virtutibus ceterisque[6] famosus,
Quin stultus reputabitur, et satis despectus,
Si fortuna prosperos avertat effectus."

"These, wyth manye other after the same makynge," adds the chronicler, "I have seene, whyche are reported to bee of hys owne makynge, in the tyme of hys emprysonment."

Through the liberal kindness of Edmund Lodge, esq. Lancaster herald, I have had an opportunity of inspecting the Latin poem referred to by bishop Tanner, among the manuscripts in the college of arms, and I find it to be a copy of the same production which Fabian has cited; and which, as Mr. Barrington remarks, if it do not prove the monarch a poet, yet places his scholarship out of doubt. The specimen, however, selected by Fabian, promises to be more creditable to the writer, and satisfactory to the reader, than the entire monkish original would prove,

[4] Contigit, MS. [5] Forma, ib. [6] Ceteris, ib.

which extends to 112 lines. Mr. Andrews, in his entertaining History, has offered the following imitation of the preceding extract:

On my devoted head
Her bitterest showers,
All from a wintry cloud,
Stern fortune pours.
View but her favourite,
Sage and discerning,
Grac'd with fair comeliness,
Fam'd for his learning,
Should she withdraw her smile,
Each grace she banishes,
Wisdom and wit are flown,
And beauty vanishes[7].

Mr. Douce has pointed out the following article, apparently by this prince, in a manuscript that had belonged to sir Henry Spelman, and was sold with the rest of his collection in 1709.

"De la Roi Edward le Fiz Roi Edward, le Chanson qe il fist mesmes."]

[7] Hist. of G. B. vol. i. p. 346.

Bocquet fc.

RICHARD the SECOND.

Pub.d Feb.y 1. 1806. by J. Scott. 442. Strand.

RICHARD THE SECOND

[SEEMS to claim insertion among the kingly authors for having "made ballads and songs, rondeaus and poems[2]." This information is derived from a most curious and splendidly illuminated manuscript, in Bibl. Harl. 1319, of which great use was made by Mr. Strutt in his Regal and Ecclesiastical Antiquities. The manuscript is thus described, "Histoire du Roy d'Angleterre Richard: traictant particulierement la Rebellion de ses Subjectz et Prinse de sa Personne, &c. Composée par un Gentilhomme François de marque, qui fut à la Suite du dict Roy, avec permission du Roy de France," 1399. It contains the history of the latter part of the reign of Richard the second, and closes with the delivering up of Isabel, the young queen of England, to the commissioners of her father, Charles the sixth of France[3]. In sect. vi. fol. 17, after describing, with high eulogium, the amiable qualities and polite accomplishments of this unfortunate monarch[4], the writer proceeds to inform us,

[2] Another slight intimation that our second Richard was a versifier, occurs in archbishop Usher's letters, where sir Robert Cotton requests his grace to procure for him a poem by Richard the second, which that prelate had pointed out.

[3] Reg. and Eccl. Antiq. vol. i. p. 63.

[4] A short poem in Harl. MS. 2251, ascribed to Lydgate, has the following descriptive representation of Richard the second:

" Et si faisoit balades & chançons,
Rondeaulx & laiz,
Tres bien & bel : si n'estoit il que homs lais."

It will be matter of regret to the poetic antiquary, that none of these lays have descended to us.

In the "Ladies Dictionary," compiled by N. H. 1694, we meet with intelligence which, if chronology permitted us to credit, would be highly interesting. "Henry the fifth," it is said, "whilst prince of Wales, admiring the courage and conduct of a famous virago, named Elphletda (sister to Edward, a Saxon king, and wife to Etheldred, duke of Mercia), is reported to have made certain Latin verses in commendation of her." Lord Orford seems disposed to think that these verses might have been a collegiate exercise[5].

Se how Richard, of Albyoun the kyng,
Whiche in his tyme riche and glorious was,
Sacred with abyte, with corowne, and with ryng;
Yet felle his fortune so, and eke his cas,
That ivil counsaile rewlyd hym so, elas!
For mystretyng lordis of his monarchie,
He fayne was to resigne, and in prisoun dye.

Ferrers has a poem in the Mirror for Magistrates, which recounts "How king Richard the second was for his evill governance deposed, in the yeare 1399, and murdered in prison the yeare following." The authors who lived nearest to his own time, says Granger, inform us that he was starved to death. Fabian, Walsingham, and Hector Boethius, it may be observed, give a different termination to his existence.

[5] See Works, vol. i. p. 255.

HENRY the SIXTH.

Pub.d Feb.y 1.1806. by J. Scott. 442. Strand.

HENRY THE SIXTH

[CAME to the crown in 1422, encountered the conspiracy of the house of York in 1450, was deposed in 1460, restored in 1470, deposed again, and murdered in 1471, at the age of fifty.

Lord Orford gave a curious plate in his Anecdotes of Painting, representing the marriage of Henry the sixth; and sir John Fenn has ornamented vol. i. of the Paston Letters with a whole-length portrait of this prince, at a later period of his calamitous reign, from a drawing in his own possession. Several other representations occur in Strutt's Regal and Ecclesiastical Antiquities, from illuminations in the royal library.

The following "prettie versse" attributed to this regal martyr, in an old manuscript, was transcribed by sir John Harington from a book in his grandfather's hand-writing, and imparted to prince Henry, in a letter dated 1609. "The verse, says sir John, I did mean to presente your highnesse with, is as now doth followe, and well suteth the temper and condition of him who made it:

Kingdomes are but cares,
State ys devoid of staie,
Ryches are redy snares,
And hastene to decaie.

Plesure ys a pryvie pryeke
Wich vyce doth styll provoke;
Pompe, unprompt; and fame, a flame;
Powre, a smouldrying smoke.

Who meenethe to remoofe the rocke
Owte of the slymie mudde,
Shall myre hymselfe, and hardlie scape
The swellynge of the flodde[2]."

These lines are remarked by lord Orford to be "melancholy and simple, as we should expect, and not better than a saint might compose[3]." They are followed, however, by two moral sentences in prose, which merit a less equivocal commendation.

"Patyence ys the armore and conqueste of the

[2] These stanzas, I have lately discovered, form part of a poetical legend in the Mirror for Magistrates, 1559, which relates, "How king Henry the syxt, a vertuous prince, was, after many other miseries, cruelly murdered in the tower of London." How far they are likely to have been the composition of the monarch himself may therefore become a disputable point. In an earlier stanza, Henry is made to exclaim,

"Would God the rufull toumbe had bene my royall trone,
So should no kingly charge have made me make my mone;
O! that my soule had flowen to heaven with the joy,
When one sort cryed, God save the king! another, *Vive le roy!*"

The pious resignation of this prince was so remarkable, that when in the most distressful state, reft of his crown, and a prisoner to his worst enemies, he would offer up his thanks to Heaven for these misfortunes, since he was led to hope by such temporal sufferings he might escape the punishment due to his sins in another world. See Andrews' Hist. vol. ii. p. 88.

[3] Works, vol. i. p. 526.

godlie: thys merytythe mercie, when cawslesse ys soft'red sorrowe."

"Noughte els ys warre bote furie and madnesse, wherein ys not adwyse, bote rashnesse; not ryghte, bote rage, rulethe and raignethe." HENRIE [4].

In a manuscript manual which was in the possession of the late Dr. Pegge, that learned antiquary has pointed out

"A Prayer by Henry VI. of England [5]."

A monk's cowl, says Granger, would have fitted this prince's head much better than a crown [6]. Though he might have made an amiable prelate, adds Mr. Andrews, he appeared completely misplaced when on a regal throne: yet whatever cruelties were acted in his reign, must be charged to the account of his masculine consort; Margaret; Henry would not have hurt the meanest reptile [7].]

[4] Nugæ Antiquæ, vol. i. p. 386, edit. 1804.
[5] See Gent. Mag. vol. xlix. p. 25.
[6] Biog. Hist. vol. i. p. 19.
[7] Hist. of G. B. ubi sup.

HENRY THE EIGHTH.

As all the successors of this prince owe their unchangeable title of DEFENDER OF THE FAITH[2] to his piety and learning, we do not presume to question his pretensions to a place in this catalogue. Otherwise, a little scepticism on his majesty's talents for such a performance, mean as it is, might make us question whether he did not write the Defence of the Sacraments against Luther, as one[3] of his sucesssors is supposed to have written the Εικων Βασιλικη; that is, with the pen of some court prelate[4]. It happened unfortunately, that the champion of the church neither convinced his antagonist nor himself. Luther died a heretic; his majesty would have been one, if he had not erected himself into the head of that very church which he had received so glorious a compliment for opposing. But by a singular felicity in the wording of the title, it

[2] [This title was given to Henry by Leo the tenth. Clement the seventh added to it, *Liberator Urbis Romanæ.*]

[3] Charles I.

[4] Saunders and Bellarmine ascribed it to bishop Fisher, Parker to sir Thomas More. Vide Ld. Herbert's Life of Hen. VIII. p. 420. [Vide article of Cha. I.]

HENRY the EIGHTH.

Pub.d May 20. 1811 by J. Scott. 442. Strand.

suited Henry equally well, when he burned papists or protestants; it suited each of his daughters, Mary and Elizabeth; it fitted the martyr Charles, and the profligate Charles; the Romish James, and the calvinist William: and at last seemed peculiarly adapted to the weak head of high-church Anne.

The work I have mentioned was printed in quarto by Richard Pinson, with this title:

"Assertio septem Sacramentorum adversus Martyn Lutherum, edita ab invictissimo Angliæ & Franciæ Rege & Do. Hyberniæ Henrico ejus Nominis octavo." It ends, "Apud inclytam urbem Londinum, in ædibus Pynsonianis, anno M.D.XXI. quarto idus Julii. Cum privilegio à rege indulto. Editio prima[5]." 4to.

Luther not only treated this piece of royal theology in a very cavalier manner[6], but (which seems to have given the most offence) ascribed it to others. The king, in the year 1525, replied in a second piece, entitled,

[5] Ames's Typogr. Antiq. p. 122.

[6] [Luther possessed great talents, with an unconquerable spirit of disputation, which sometimes led him into vulgar scurrility. His answer to the royal polemic was gross, even to brutality: "Ego, sine larva et operte dico, regem Angliæ Henricum istum plane mentiri, et scurram levissimum suis mendaciis magis referre quam regem. Cum mendace scurra loquor, regiis titulis velato." Op. Lutheri ap. Andrews.]

"Literarum, quibus invictissimus Princeps Henricus octavus, &c. respondit ad quandam Epistolam Martini Lutheri ad se missam, & ipsius Lutheranæ quoque Epistolæ Exemplum[7]."

It is remarkable, that the emperor's arms were affixed to the title-page[8].

In the "Sylloge Epistolarum" at the end of Hearne's edition of T. Livius's History of Henry the fifth, is a wretched controversial letter written by this king to the bishop of Durham, on auricular confession, in which he professes *not* being apt to consult learned men for his writings[9].

Critics have ways of discovering the genuineness of a book by comparing it with other works of the same author: we have[a] little of his majesty's composition to help us to judge whether

[7] Ames, p. 130, and Strype's Memorials, vol. i. p. 59.

[8] [This is not the case with Mr. Brand's copy, in 1527, which has the following colophon: "Londini in ædibus Pynsonianis, anno Domini millesimo quingentesimo vicesimo septimo, decima Februarii. Cum privilegio à rege indulto." A panegyric on the royal author is subjoined, in Latin verse.]

[9] Ames, p. 103.

[a] Strype, upon the authority of Beutherus, ascribes to king Henry a book on the tyranny and usurpation of the bishop of Rome: but I am of opinion with lord Herbert, that it was a mistake for one written by Fox, bishop of Hereford, which was translated by lord Stafford, and of which an account will be given hereafter. Strype's Memorials, vol. i. p. 149.

the tracts against Luther be really his, but his love-letters to Anne Boleyn: the style of *them* has certainly no analogy to his polemic divinity. Strype[3] gives an account of a book which the king wrote and sent to Rome during the proceedings on his first divorce, in which he had set down the reasons for dissolving his marriage, and the scruples of his conscience; but I cannot find that it exists, or was ever printed[4]. It was probably nothing more than a memorial, as many pieces in bishop Tanner's list were only state-papers. What may be properly reckoned his works (for it is absurd to call instructions and proclamations so[5]), are the following[6], though not existing as I can find:

[3] Strype's Mem. p. 92, 93.

[4] [Holinshed has transmitted a very curious address on this occasion, delivered by the king to his spiritual court at Black Fryers, in vol. ii. p. 1551. The angry decree, however, which separated England from Rome for ever, was occasioned, says Mr. Andrews, by an accidental delay of the messenger whom Henry had sent with a conciliatory proposal: on so small an axis may the greatest movement depend. Hist. of G. B. vol. ii. p. 266.]

[5] [In Davies's Athenæ Britannicæ, vol. ii. p. 18, it is said, that Henry had a modelizing, or correcting, or finishing, or an approving hand, in all his royal letters, commissions, speeches, acts of parliament, and convocation regulations, proclamations, &c.]

[6] Strype's Mem. p. 393.

"An Introduction to Grammar."

"A Book of Prayers."

"Preface by the King to his Primer."

Besides many of his speeches and letters[7], and the following, mentioned too by Holland[8]:

"De Potestate regiâ contrâ Papam."

"De Christiani Hominis Institutione, lib. 1.[9]"

"De instituendâ Pube, lib. 1."

"Sententiam de Mantuano Consilio, lib. 1."

"De justo in Scotos Bello."

[7] Some of which are in the library of C. C. C. Cambridge.

[8] Heroologia, p. 5.

[9] This work is actually extant, but scarce corresponds with its title, not containing directions for the practice, but for the faith of a Christian, and such Christianity as Henry chose to compound out of his old religion and his new, when he found that his people did not stop at throwing off obedience to the pope, but were disposed to receive a more real reformation than his majesty's revenge had prompted, or his superstition or his power could digest. The work in question is probably not of his own composition, being, as the preface asserts, drawn up with advice of his clergy, and the approbation of his parliament. It is an exposition of the creed, as he chose it should be believed; of the seven sacraments (all which he was pleased to retain); of the ten commandments; of the pater noster; of the angel's salutation to Mary; and of the doctrines of free-will, justification, and good works; and concludes with an authorized prayer for departed souls. I think the contents of this medley justify the curiosity I had expressed in the text to see the Institution of such a reformer.

And some[2] most eloquent epistles to the dukes of Saxony, to Erasmus, and other famous men[3]. But in that age, when the severity of criticism did not lay such restraint on the invention of authors as it does at present, it was common for them to multiply titles of treatises at the expense of their accuracy. It is notorious how Bale splits the performances of his authors into distinct books. Holland seems to have been as little exact. Historians tell us, that Henry, during the life of prince Arthur, was designed by his father for archbishop of Canterbury. How far his education was carried with that view, I

[2] A specimen of his majesty's eloquence may be seen in his last speech to parliament, the chief flower of which is couched in these words: "I hear daily, that you of the clergy preach one against another, without charity or discretion: some be too stiff in their old mumpsimus, others be too busy and curious in their new sumpsimus." Ld. Herbert's Life of Henry VIII. p. 598. [Henry borrowed this trope, says Mr. Andrews, from a tale told of an obstinate priest, who, although admonished of his mistake, would always read in the Latin service of the mass, *mumpsimus* for *sumpsimus*; and refused to alter it, having, as he observed, no liking to new fashions. Hist. of G. B. vol. ii. p. 296.]

[3] One of these I take to have been the following: "An Epistle of Henry the eighth, supreme Head of the Churche of England, to the Emperor, to all Christen Princes, and to all those who truly and syncerely professe Christe's Religion." 12mo. black letter, Lond. in ædibus T. Bertheleti Impr. Reg. 1538. Vide Harl. Catal. vol. i. p. 136, and Ames, p. 171.

know not[4]: the catholics have reason to lament that the destination did not take place. A man whose passions made him overturn a church, was likely to have carried its interests high, if his own had coincided with them.

If the pieces above mentioned ever existed, it would be curious to see what rules for the education of youth, or for the institution of a Christian, were laid down by a man who confounded every idea of government and religion[5]; who burned martyrs of opposite sects at the same stake; bastardized his own children, and then entailed his crown on them[6]; and who seems to

[4] [Mr. Warton remarks, that the education of Henry seems to have been altogether theological; and, although a scholar, he had little taste for the classical elegancies which then began to be known in England. He was a patron of learned men, adds our historian, when they humoured his vanities, and were wise enough not to interrupt his pleasures, his convenience, or his ambition. Hist. vol. iii. p. 59.]

[5] ["Henry VIII. the worse than Vandal of our English story, destroyed the habitations and the memorials which belonged to our ancient characters, and exerted himself to the best of his power to make us forget we ever had ancestors." Godwin's Life of Chaucer, vol. i. p. 46.]

[6] [Jordan, the city-pageant writer, who was a time-serving poet, may here be fitly cited as a faithful chronicler:

"Harry the eighth, as story saith,
Was a king so unjust,
He ne'er did spare man in his wrath,
Nor woman in his lust."

have provided for nothing but a succession of civil wars, by the unwarrantable disposition he made of his dominions [7].

[The title to king Harry's "Assertio Sacramentorum [8]" has been rendered more accurate from Herbert's improved edition of Ames [9], in which the editor remarks, that "although this book was set forth in the king's name, and the king avouched the same in his Answer to Luther's Epistle, yet the compilers of bishop Fisher's works have inserted the same at the beginning thereof with this title:

"Assertio—Angliæ Rege, *Roffensis tamen nostri Hortatu et Studio edita.*" They inserted also the

His character was never better described, says Mr. Seward, than in the dying words of Wolsey: "He is a prince who rather than he will miss or want any part of his will, he would endanger the one half of his kingdom." Anecdotes, vol. i. p. 57.]

[7] Besides his literary talents, he was well skilled in music, could sing his part, and used to compose services for his own chapel. Vide English Worthies, p. 12. A service composed by this king is still performed in some cathedrals. In the British Museum is preserved a missal, which belonged to his majesty after his breach with the see of Rome; in the kalendar he has blotted out all the saints that had been popes.

[8] See an account of the book, and its contents, in Collier's Eccles. Hist. vol. ii. p. 11.

[9] Vol. i. p. 268.

King's Answer to Luther's Epistle[2], but without any similar declaration; by which, however, they intimate his having some hand in it at least. Erasmus tells us[3] that, in Germany, he was thought to be the author of it; perhaps on account of his publishing an edition of it at Bruges. Some supposed him to have been assisted in composing it by cardinal Wolsey, his prime minister, and bishop Langland, his confessor.

Henry having been intended for the church whilst his eldest brother, prince Arthur, lived; was of course brought up to study music and Latin. Erasmus attests, that he composed some church services; and

[2]. An English translation of the controversial epistles which passed between the King and Luther, was in the costly library of Mr. Woodhouse, and contained the following title, table, and colophon:

"A Copy of the Letters wherin the most redouted and mighty Prince our Soverayne Lorde Kyng Henry the Eight, Kyng of Englande and of Fraunce, Defensor of the Faith, and Lorde of Irlande, made answere unto a certayne Letter of Martyn Luther, sent unto hym by the same; and also the Copy of the foresayd Luthers Letter, in such Order as here after foloweth:

"First; a Preface of our Soveraygne Lorde the Kynge, unto all his faithfull and enterely beloved Subjectes.

"Copye of the Letter whiche Martyne Luther had sent unto our sayd Soveraygne Lorde the Kyng.

"The Copye of the Answere of our sayd Soverayne Lorde unto the same Letter of Martyn Luther."

"Imprinted at London, in Fletestrete, by Richarde Pynson, printer to the kynges most noble grace. Cum privilegio à rege indulto."

[3] Epist. Jo. Glapioni.

one of his anthems still continues to be performed in the choir of Christ church, Oxford[4]. Mr. Warton reports it to be set in an admirable style[5]; but Dr. Henry says, from Hawkins and Burney, "of two productions (a motet and an anthem) ascribed to the finger of this monarch, the one from its mediocrity is admitted to be genuine, the other is supposed to exceed the capacity of a royal musician." His name, adds the historian, is forgotten among poets[6].

In the "Nugæ Antiquæ[7]," however, a letter from sir John Harington to prince Henry, encloses "a special verse" of king Henry the eighth, when he conceived love for Anna Bulleign; "and hereof," says sir John, "I entertain no doubt of the author; for if I had no better reason than the rhyme, it were sufficient to think that no other than suche a king could write suche a sonnet: but of this my father oft gave me good assurance, who was in his houshold. This sonnet was sunge to the lady at his commaundment, and here followeth:

"The eagle's force subdues eache byrd that flyes,
What metal can resyst the flaminge fyre?
Dothe not the sunne dazle the cleareste eyes,
And melte the ice, and make the froste retyre?
The hardest stones are peircede thro wyth tools;
The wysest are, with princes, made but fools[8]."

[4] Seward's Anecdotes of distinguished Persons, vol. i. p. 42.
[5] Hist. of E. P. vol. iii. p. 59.
[6] Hist. of Britain, vol. xii. p. 300.
[7] Vol. i. p. 388, edit. 1804.
[8] These lines were set to music by Bird, and printed in his Psalms, Songs, and Sonnets, 1611.

This "ensample of royal poetrie," as it is termed by Harington, was made as free with by that old court poet, Thomas Churchyard, as if it had been his own; for it makes up a stanza, with the addition of a seventh line, in his legend of Jane Shore, which forms a part of the Mirror for Magistrates, and was afterwards printed with much enlargement in the scarce volume called Churchyard's Challenge.

Mr. Warton says he had been told, that the late lord Eglintoun had "a genuine book of manuscript sonnets" written by king Henry the eighth[9]: and quotes the beginning of an old madrigal supposed to be penned when he first fell in love with Anne Boleyn, which agrees with the sonnet-specimen already cited.

In a collection of church services, hymns, carols, and songs, in score, made (as is supposed) in the time of king Henry the eighth, and presented to the British Museum by Mr. Ritson, the following is called

"THE KYNGS BALADE[2];"

and whether written by the king, or sung to him, as his favourite ditty, must be considered as a curiosity not unworthy of insertion here.

[9] Hist. of Eng. Poetry, vol. iii. p. 58.

[2] Mr. Ellis observes, that Henry is known to have been a proficient in music, and was perhaps an occasional writer of poetry; and though his skill in the art be rather problematical, his taste for it is fully evinced by the almost universal practice of his courtiers. Historical Sketch, &c. vol. ii. p. 2.

" Passetyme with good cumpanye
I love, and shall unto [3] I dye,
Gruche so [4] wylle, but none deny,
So God be plecyd, so lyf woll I.
For my pastaunce [5]
Hunte, syng, & daunce,
My hert ys sett:
All godely sport
To my comfort,
Who shall me lett?

" Yowth woll have neds dalyaunce
Of good or yll some pastaunce,
Company me thynkyth them best
All thofts and fantyses to dygest;
For idelnes
Ys cheff mastres
Of vices all:—
Than who can say
But passe the day
Is best of all.

" Company with honestè
Ys vertu, and vyce to flee;
Company ys gode or yll,
But every man hath hys fre wyll.
The best insew,
The worst eschew,
My mynd shall be:—
Vertu to use,
Vyce to refuse,
I shall use me."

[3] i. e. Until. [4] i. e. Grudge whoso. [5] i. e. Passe-tems, pastime.

A more undoubted sample of his majesty's style in epistolary composition may be produced from Cotton MS. Vespasian, F. xiii, an original letter addressed to Wolsey while in the plenitude of courtly power:

"Myne awne good Cardinall,

"I recomande me unto you with all my hart, and thanke you for the grette payne and labour that yow do dayly take in my bysynes and maters; desyryng yow (that wen yow have well establyssyd them) to take summe pastyme and comfort, to the intente yow may the lenger endure to serve us: for allways payne can nott be induryd. Surly yow have so substancyally orderyd oure maters, bothe off thys syde the see and byonde, that in myne oppynion lityll or no thyng can be addyd. Nevertheles, accordyng to your desyre, I do send you myne oppynyon by thys berare: the refformacion wheroff I do remyte to you and the remnante of our trusty consellors, whyche I am sure wyll substantially loke on hyt. As tochyng the mater that syr Wyllyam Sanys[6] broght answar off, I am well contentyd with what order so ever you do take in itt.

"The quene, my wyff, hathe desyryd me to make har most harty reccommendations to you, as to hym that she lovethe very well; and bothe she and I wolde knowe fayne when yow wyll repayre to us[7].

[6] Qu. Sandys?

[7] Mr. Andrews remarks, that Wolsey could be "all things to all men," and to Henry he was a facetious pleasant companion. According to Polidore Virgil, he must have had a singular art

"No more to yow att thys tyme; but that, with Gods helpe, I trust we shall dysapoynte oure enymys off theyre intendyd purpose.

"Wrytten with the hand off your lovyng master,

HENRY R.

(To my Lorde Cardinall.)

in reconciling studies of very dissonant natures; for while he rendered his house *voluptatum omnium sacrarium*, yet he perpetually counselled the monarch to apply himself to school-divinity; hence the works of Thomas Aquinas became the study of the inconsistent Henry, who was blinded by the artifices of his favourite. Cardinal Wolsey, says Nash, first gave others a light to his own overthrow. How it prospered with him and his instruments, that after wrought for themselves, chronicles largely report, though not apply. Life of J. Wilton, 1594.

QUEEN ANNE BOLEYN,

[A LADY of distinguished breeding, beauty, and modesty[2], was descended, on the father's side, says lord Herbert[3], from one of the heires of the earles of Ormonde, and, on the mother's, from a daughter of the house of Norfolke; of that singular towardnesse, that her parents took all care possible for her good education. Therefore, besides the ordinary parts of virtuous instructions wherewith she was liberally brought up, they gave her teachers in playing on musical instruments, singing, and dancing; insomuch, that when she composed her hands to play, and voice to sing, it was joined with that sweetness of countenance that three harmonies concurred; likewise, when she danced, her rare proportions varied themselves into all the graces that belong either to rest or motion[4]. These fatal attractions are known to have drawn the affection of Henry the eighth from Catharine of Arragon, after a marriage of eighteen years, and

[2] See Appendix to Hearne's Avesbury, p. 354.

[3] From Cavendish's Life of Cardinal Wolsey.

[4] The beauty and graces of Anne Boleyn had been admired from her tenderest years. She had attended on queen Claude, wife to Francis I. of France, and after her death had been protected by the duchess d'Alençon, a lady of an unblemished character. Andrews' Hist. vol. ii. p. 252.

Bocquet &c.

QUEEN ANNE BULLEN.

Pub.d Feb.y 1.1808. by J.Scott. N.o 442. Strand.

eventually excited the jealousy of the monarch, whose brutal fury or blind passion for a new object made him consign this short-lived favourite to the block, as well as her hapless brother [5].

[5] Vide article of viscount Rocheford. The Harleian MS. 2252, contains "A Ditty setting forth the Inconstancy of Fortune, from a Fable of a Falcon who flew from the other Birds to the Top of a Mountain adorned with a fine Rose-tree, where a loving Lion chose her a Nest."—"By the falcon," says Mr. Wanley, "is meant queen Anne Boleyn, it being her device; by the mountain, England; and by the lion, king Henry VIII." This allegorical poem is so ingenious and interesting, that it seems to authorize a copious extract:

In a fresshe mornynge amonge the flowrys,
My service sayinge at certayne owrys,
Swetly the byrds were syngynge amonge the shewrys
For that joye of good fortune:
To walke alone I dyd me aplye,
Among the hylls that were so hye
I sawe'h syghte afor myne eie
That came by good fortune.
I mervaylyd whate hyt sholde be :—
At laste I espyed a company
That dyd abyde all on a tree,
To seke for fortune.
There cam a fawcon, fayre of flyghte,
And set hyr downe presente in syghte,
So lyke a byrde comlye and bryghte
Whyche thoughte hyt good fortune.
All that were abyll to flee with wynge,
They were ryghte joyfull of hyr comynge
That swetly they begane to syng
For joye of good fortune.

The king's overtures of marriage to Anne Boleyn, and the favours he conferred on her friends, are grate-

In the next stanza, which is not very legible, the falcon takes her flight to an adjacent mountain to seek her fortune.

Alone on the toppe ther growde a brere,
That bare well, I wotte, the rose so clere
Whyche fadyd no tyme of the yere—
There fownde she fortune.
In the mydds of the busshe downe dyd she lyghte,
Amonge the rosys of golde so bryghte,
Sayinge that plesantly I am plyghte
In the prime of my fortune.
Ther cam a lyon full lovinglie,
That all the smalle byrds ther myght se,
Syngynge "Fayre fawcon, well do to me,
Here ye your fortune."
The knot of love in hym was faste
And so farre entryd into hys bryste
That ther he chose the byrde a neste:
Soche was hyr fortune.
She spake these words presumatlye,
And sayd "Ye byrds beholde & se,
Do not gruge for thus wyll yt be,
Suche ys my fortune."
A mavys meke, movyd in mynde
And sayd—"Whoo wyll seke shall fynde,
Beware a myste make you not blynd,
Truste not in fortune."

A storm soon follows, which excites the wonderment of her feathered mates, while it exposes the flattery of fortune, and the writer exclaims—

To derely bowghte, so frendly sowghte,
And so sone made a quene,
So sone lowe browghte hath not ben sene—
O! whate is fortune?

fully and delicately acknowledged in the following original letter, indorsed—"From Mrs. Anne Bullen, befor hir marriadg to the king[6]."

"My lord,

"After my most humble recommendacions, this shall be to gyve unto your grace, as I am most bownd, my humble thanks for the great payn and travell that your grace doth take in stewdyeng by your wysdome and great dylygens howe to bryng to pas honerably the grotyst welth that is possyble to com to

They dyd hyr presente to a tower of stone,
Wher as she shold lament hyr selfe alone
And be consell—for helpe ther was none,
Suche was hyr fortune!

The queen then looks forward to exchange her imperial crown for a crown immortal, and commends her soul into the hands of her Saviour; but she previously laments that those of her own household and lineage should feel the effects of her disastrous fortune, and speaks of an early attachment in the following stanza, which has a reference probably to lord Percy. See Andrews' Hist. vol. ii. p. 273.

I had a lover, stedfaste and trewe,
Alase! that ever I chaunged for new,
I cowlde not remembyr, full sore I rew
To have this fortune.

The very curious folio MS. of which this relique makes a part, was formed by John Colyns, citizen and mercer of London, dwelling in the parish of Wolchurch, in the reign of Henry VIII.

[6] Copied from Cotton MS. Vespasian, F. xiii.

any creatour lyvyng[7], and in especyall remembryng howe wrecchyd and unworthy I am in comparying to his hyghnes, and for you I do knowe my self never to have deservyd by my desertys, that you shuld take this gret payn for me, yet dayly of your goodnes I do perceyve by all my frends, and though that I hade nott knowlege by them, the dayly proffe of your deds doth declare your words and wrytyng toward me to be trewe. Nowe, good my lord, your dyscressyon may consyder as yet, howe lytle it is in my power to recompence you, but all onely with my good wyl, the whiche I assewer you, that after this matter is brought to pas, you shall fynd me as I am bownd: in the meane tym to owe you my servyse and then looke what thyng in this world I can immagen to do you pleasor in, you shall fynd me the gladdyst woman in the woreld to do yt. And next unto the kyngs grace, of one thyng I make you full promes, to be assewryd to have yt, and that is my harty love unfaynydly deweryng my lyf. And beyng fully determynd, with Godds grace, never to change thys porpos; I make an end of thys my reude and trewe meanyd letter; prayng ower Lord to send you moche increse of honer, with long lyfe. Wrytten with the hand of her that

[7] Lyking *MS.* In one of those affecting protestations of innocence which Anne sent to her unfeeling persecutor, when discarded for Jane Seymour, she expressed herself thus: "From a private station you have raised me to that of a countess; from a countess you have made me a queen; you can now only raise me one step higher—to be a saint in heaven."

besychys your grace to except this letter, as prosydyng from one that is most bownd to be

"Your humble and obedyent servaunt,

"ANNE BOLEYN."

For more than two years, says Mr. Lodge, Anne seems to have possessed not only the tender affection but the confidence of her husband. He occasionally conferred with her on important matters of state, and even consulted her judgment. The reformation was undoubtedly much forwarded by her means, and perhaps the origin of her miseries may be traced to the resentment of the Roman catholics[8].

This very unfortunate but interesting personage is introduced in the present work on the slight grounds of critical conjecture, it being the opinion of an anonymous, but, as sir John Hawkins affirms, "judicious antiquary," that the following poems were "written either by or in the person of Anne Boleyn;" which opinion sir John thinks her history renders very probable[9].

[8] Vide article of Anne Boleyn in Holbein portraits.

[9] Mr. Warton, it may be observed, does not accord with sir John as to the probability of this opinion; and Mr. Ritson is willing to refer the composition of the second piece to viscount Rocheford. See Ancient Songs, p. 120. Hall, the historian, has given to Anne Boleyn's refined taste the credit of forming a masque for the entertainment which took place when Henry visited Francis the first.

1.

Defiled is my name full sore,
Through cruel spyte and false report,
That I may say for evermore,
Farewell, my joy! adewe, comfort!
For wrongfully ye judge of me,
Unto my fame a mortall wounde,
Say what ye lyst, it will not be,
Ye seek for that can not be found.

2.

O death! rocke me on sleepe,
Bring me on quiet reste;
Let passe my verye guiltless goste,
Out of my carefull brest:
Toll on the passinge bell,
Ringe out the dolefull knell,
Let the sounde my dethe tell,
For I must dye,
There is no remedy,
For now I dye.

My paynes who can expres?
Alas! they are so stronge,
My dolor will not suffer strength
My lyfe for to prolonge;
Toll on the passinge bell, &c.

Alone, in prison stronge,
I wayle my destenye;
Wo worth this cruel hap that I
Should taste this miserye.
Toll on the passinge bell, &c.

Farewell my pleasures past,
Welcum my present payne;
I fele my torments so increse,
That lyfe cannot remayne.
Cease now the passing bell,
Rong is my dolefull knell,
For the sound my deth doth tell,
Death doth draw nye,
Sound my end dolefully,
For now I dye[a].]

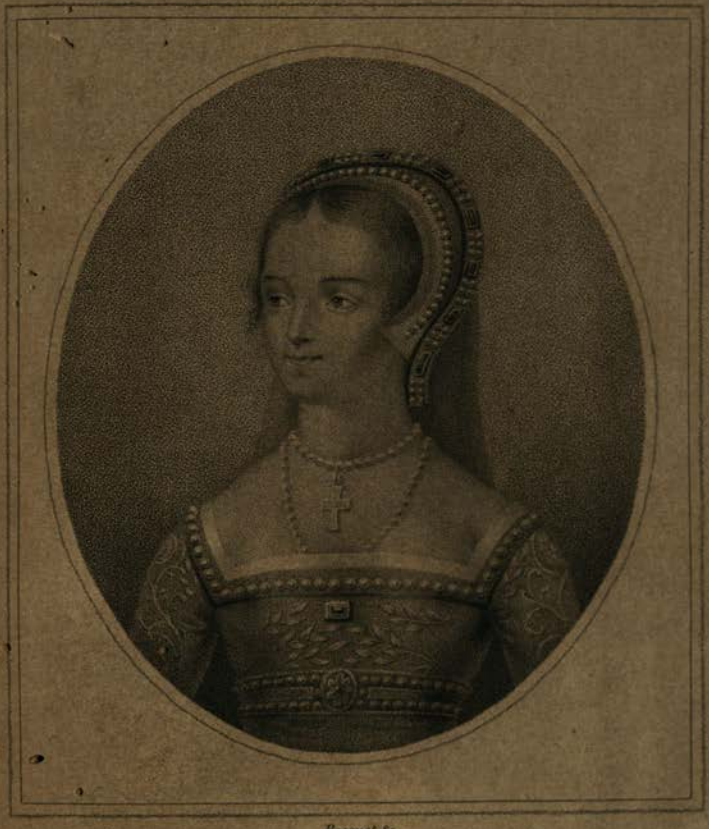
[a] Hawkins' Hist. of Music, vol. iii. p. 32.

QUEEN CATHARINE PARR,

WHOSE beauty raised her to a throne, and whose merit deserved a better fate, than to be linked to two [2] men, one of whom was near putting her to death for her attachment to a religion which he himself had introduced; and the latter [3] of whom is suspected of removing her, to promote his marriage with the lady Elizabeth. The king indeed was so bounteous as to leave her a legacy of about 4000*l.* besides her jointure! Each of his children, even after his death, showed her the greatest respect, as is evident from their letters to her still extant.

[2] [Catharine, the daughter of sir Thomas Parr, had two husbands before her marriage with the king, though she was distinguished by her maiden-name. She first married Edward Burghe, and secondly, John Neville, lord Latimer. Though neither young, nor exquisitely handsome, says Mr. Andrews, when called to the perilous partnership of Henry's throne and bed; she was a prudent amiable woman, and found means to gain more influence with her capricious mate, than either of the young beauties who had preceded her. Hist. of G. B. vol. ii. p. 290.]

[3] [Sir Thomas Seymour, brother to the protector; created baron Seymour, and constituted lord high admiral, by king Edward the sixth. See his article in the present work.]



Bocquet Sc.

Queen Catharine Parr.

from a fine Miniature by Holbein at Strawberry Hill.

Pub.d 1 Feb.y 1806 by J. Scott N.o 442 Strand.

She was not only learned [4], but a patroness of learning, interceding for, and saving the university of Cambridge, when an act had passed to throw all colleges, &c. into the king's disposal [5].

Nicholas Udal, master of Eton school (whom Bale calls *the most elegant master of all good letters)*, and who was employed by this princess in translating and publishing Erasmus's paraphrase on the four gospels, gives this simple and natural account of the learning of the women of quality in that age. In his dedication to her majesty, he observes "the great number of noble women at that time in England, given to the studie of human sciences, and of strange tongues." And he adds, "It was a common thyng to see young virgins so nouzled and trained in the studie of letters, that thei willyngly set all other vain pastymes at naught for learnynge's sake. It was now no news at all to see queens and ladies of most high estate and progenie, instede of courtly daliaunce, to embrace vertuous exercises, readyng and writyng,

[4] [Burnet inferred that she understood Latin, because Edward the sixth wrote to her in that language. Hist. of Reform. vol. ii. p. 2. But Strype printed an epistle in Latin, from her to the princess Mary. Ballard points out many of her English letters.]

[5] Vide Ballard's Memoirs of celebrated Ladies, p. 88. 4to.

and with moste erneste studie, both erlye and late, to apply themselves to the acquiryng of knowledge, as well in all other liberal arts and disciplines, as also most specially of God and his most holy word. And in this behalf," says he, "lyke as to your highnesse, as well for composyng and settyng forth many godly psalmes and diverse other contemplative meditations, as also for causyng these paraphrases to be translated into our vulgare language, England can never be able to render thankes sufficient[6]."

Her majesty wrote,

"Queen Catherine Parr's Lamentation of a Sinner bewailing the Ignorance of her blind Life[7]."

This was a contrite meditation on the years she had passed in popery, in fasts and pilgrimages; and being found among her papers after

[6] Vide Lewis's History of the Translations of the Bible, pp. 159, 163, 164.

[7] [This was twice printed, in 1548 and 1563, with the following title: "The Lamentation of a Sinner: made by the most vertuous lady, queen Katherin; bewailing the ignorance of her blinde life. Set foorth and put in print, at the instaunt desire of the right gratious lady Katherin, duches of Suffolke, and the ernest request of the right honourable lord William Parre, marquesse of Northamton." Part of this work, and of queen Katherine's prayers, or meditations, appear to have been transferred into Bentley's Second Lampe of Virginitie, 1582.]

her death, was published, with a preface, by secretary Cecill (afterwards lord Burleigh), Lond. 8vo. 1548, and 1563[8].

In her life-time, she published many psalms, prayers, and pious discourses, of which this was the title,

"Prayers or Meditations, wherein the mynd is stirred patiently to suffre all afflictions here, to set at nought the vaine prosperitee of this worlde, and always to long for the everlastynge felicitee. Collected out of (certayne) holy woorkes, by the most vertuous and gracious princesse Katharine, queene of Englande, France, and Irelande. Printed by John Wayland, 12mo. 1545[9]."

To this was sometimes prefixed a set of fifteen psalms, which she composed in imitation of David's: the titles of them may be seen in Strype[1]. To them were subjoined,

[8] Bale de Script. Britan. p. 106.

[9] Ames, p. 211. [A copy in the British Museum bears the date of 1546, and has no printer's name, or place of publication. Mr. Douce has a copy without date; but it contains a prayer for king Edward the sixth, which makes it ulterior to that in the Museum. Herbert speaks of two other editions printed by Berthelette in 1545, and mentions a copy in the rev. Mr. Ashby's possession, which was bound in covers of solid gold. Mr. Woodhouse's library produced another edition by the same printer, in 1547.]

[1] Vol. ii. p. 131.

"The xxi. Psalm, another of Thanksgiving, and two Prayers, for the King, and for Men to say entering into Battail."

"A godly Exposition, after the Manner of a Contemplation, upon the li. Psalm, which Hierom of Ferrary made at the latter End of his Days. Translated by the Queen, with other Meditations, and a Prayer[3]."

"A pious Prayer in short Ejaculations[4]."

"A Latin Epistle to the Lady Mary, entreating her to let the Translation of Erasmus's Paraphrase on the New Testament (which her Majesty had procured) be published in her Highness's Name[5]."

Several of her letters are extant, viz.

"To King Henry, then on an Expedition against France[6]."

"To the University of Cambridge," on the occasion above mentioned. It is a piece of artful duty to the king[7].

"To the Lady Wriothesly, on the Death of her only Son."

From the orthography of this letter appears

[3] Strype, vol. ii. p. 132.
[4] Ames, in Append. p. 2.
[5] Ballard, p. 91.
[6] Strype, vol. ii. H.
[7] Ib. K.

the ancient manner of pronouncing the name *Wriothesly*, which her majesty writes *Wresely*[1].

"To the College of Stoke; that Edward Walgrave may have a Lease of their Manour of Chipley in Suffolk[2]."

"To her Husband, the Lord Admiral[3]."

"Two Letters to ditto[3]."

"Another curious one to ditto, before their Marriage was owned[4]."

Vossius, in his Treatise de Philologiâ[5], ascribes by mistake to Katharine of Arragon the Lamentations of a Sinner, and the Meditations on the Psalms.

[In Coxeter's list of such copies of books as belonged to James Roberts, the printer, was entered,

"Prayers collected by the Lady Katherine Parre, Queene, called 'The sweet Song of a Sinner[6].'"

Quere, whether this might not be the queen's Lamentation? The following adulatory extract from an introduction to this pious work, in which Henry is

[1] Strype, vol. ii. I.

[2] In the library of C. C. C. Cambridge.

[3] In Hearne's Sylloge Epist. p. 209.

[4] In the collection of State-papers, published by Haynes.

[5] Ballard, p. 94, from the Ashmolean collection.

[6] P. 36. [7] Ames, p. 342.

compared with Moses, must be attributed to the influence of terror rather than of truth [7].

"Thanks," says the female theologue, "bee given unto the Lorde that hath now sent us suche a godly and learned king in these latter dayes to reign over us, that with the vertue and force of God's wurde, hath taken away the vailes and mists of errors, and brougt us to the knowledge of the trueth, by the lighte of God's wurd, whiche was so long hid and kept under, that the people were nigh famished and hungred for lacke of spirituall foode, suche was the charity of the spiritual curates and shepherdes. But our *Moyses*, and most godly, wise governer and king, hath delivered us out of the captivitie and bondage of Pharao. I meane by this *Moyses*, kyng Henry the eight! my moste soverayne favourable lord and husband: one (if Moyses had figured any mo then Christ) through the excellent grace of God, mete to be another expressed verytie of Moises' conquest over Pharao. And I mene by this Pharao, the byshop of Rome, who hath ben and is a greater persecutor of all true Christians, than ever was Pharao, of the children of Israell [8]."

Our historians have recorded an instance, which

[7] It may be noticed, however, that just before her death, she wrote an affectionate letter to Henry, in which she termed him her "most dear lord, king, and husband," and expressed a desire to see him above all things. See Id. Herbert's Hen. VIII.

ligingly transcribed by the rev. Mr. Brand, from a copy book in his possession.

very much agrees with the present, of queen Catharine's politic submission to her sovereign lord and husband in theological concerns[9]; without which well-timed device, her life had probably become the sacrifice of her zeal for the reformation.

At the end of queen Catharine's Meditations appeared the following well-composed "Prayer for Men to saye entring into Battayle."

"O almightie Kinge and Lorde of hostes! whiche by thy angels therunto appointed, doest minister bothe warre and peace; and which diddest give unto David both courage and strength, being but a little one, unarmed, and unexpert in feats of warr, with his slinge to sette upon and overthrowe the great huge Goliath; our cause now being just, and being enforsed to entre into warre and battaile, we most humbly beseche thee, (O Lorde God of hostes!) sooe to turne the hearts of oure enemyes to the desire of peace, that no Christian bloud be spilt; or els graunt (O Lorde) that with small effusion of bloud, and to the little hurte and domage of innocentes, we may to thy glory obtayne victory: and that the warres beeing soone ended, we may all with one heart and mind, knitte together in concord and unitie, laud and prayse thee, which livest and reignest, world without end. Amen."

Prefixed to the "Seventh Lampe of Virginitie," in Bentley's Monument of Matrones, 1582, is an epistle to the Christian reader by the celebrated lord Bur-

[9] See Rapin, vol. i. p. 846.

leigh (when secretary Cecill), which exhibits the following character of this queen:

"Here maist thou see one, if the kind may moove thee, a woman; if degree may provoke thee, a woman of high estate; by birth, made noble; by marriage, most noble; by wisedome, godlie; by a mightie king, an excellent queene; by a famous HENRIE, a renowned KATHERINE; a wife to him that was a king to realmes: refusing the world, wherein she was lost, to obtaine heaven, wherein she may be saved: abhorring sinne, which made hir bound, to receive grace, whereby she may be free: despising flesh, the cause of corruption, to put on the spirit, the cause of sanctification: forsaking ignorance, wherein she was blind, to come to knowledge, whereby she may see: remooving superstition, wherewith she was smothered, to imbrace true religion, wherewith she may revive."

The ingenious continuator of Dr. Henry's History observes, that Catharine Parr was remarkably learned, and published, during her life, many works which did credit to her piety and abilities; but the accomplishments and arts of admiral Seymour seduced herein to an injudicious marriage, and she paid dearly for that imprudence which alone disgraced a life of virtue and discretion. She fell by poison, as is believed, given by her profligate husband, who had again formed criminal projects on the English throne, by an alliance with the princess Elizabeth; having gained over Edward the sixth to request, that the lord admiral should be appointed his governor. Queen Catharine, it seems, had been made uneasy some time before her death by

the freedoms which her husband took with the princess, and even became a spy upon their conduct[2].

The queen dowager lived a few months only after her second marriage, and dying in childbed, was buried in the chapel of Sudley castle. Her leaden coffin having been explored by female curiosity in the year 1782, her features, and particularly her eyes, are said to have appeared in a state of perfect preservation. Her stature must have been very low, as the lead which enclosed her corpse was only five feet four inches long[3]. A portrait of this princess, in oil colours, is in the archiepiscopal palace of Lambeth. An epitaph in Latin verse was written by her chaplain Dr. Parkhurst, and printed in his Ludicra, sive Epigrammata Juvenilia, 1573; whence it appears that she lived only seven days after the birth of her daughter.

Huic peperit natam; à partu cum septimus orbem
Sol illustrasset, Mors truculenta necat.

Another short inscription follows, in the same rare book.

EJUSDEM REGINÆ EPITAPHION.

Catharina in hac urna jacet,
Regina nuper Angliæ,
Decus mulierum maximum.
Pariendo perit puerpera.
Infantem enim postquàm edidit,
(Fulgente luce septima)
En illa spiritum edidit.]

[2] See Burghley papers, published by Haynes.
[3] Vide Archæologia, vol. ix. p. 2.

KING EDWARD THE SIXTH.

MANY authors have preserved accounts of this prince's writings. Cardan talks much of his parts and learning. His own diary gave the still better hopes of his proving a good king, as in so green an age he seemed resolved to be acquainted with his subjects and his kingdom. Holland affirms[2], that he not only wrote notes from the lectures or sermons he heard, but composed a most elegant comedy, the title of which was,

"The Whore of Babylon."

Precious as such a relique would be in the eyes of zealots or antiquarians, I cannot much lament that it is perished, or never existed.—— What an education for a great prince, to be taught to scribble controversial ribaldry[3]! As

[2] P. 27. [Mr. Warton suspects, and with reason, that Holland had never seen the drama which he pronounces to be an elegant performance. Hist. of E. P. vol. iii. p. 195. Mr. Reed, however, remarks, that Tanner (from Bale) mentions it, and quotes a single line from it, by which it is shown to have been written in Latin. Biog. Dram. vol. i. p. 145.]

[3] [It is candidly observed by our poetical historian, that the genius, habits, and situation of the age should be considered, when it seems strange that controversial ribaldry should have been suffered to enter into the education of a great monarch. The new settlement of religion, by counteracting inveterate

EDWARD the SIXTH.

Pub.d Feb.y 1, 1806, by J. Scott, 442, Strand.

elegant as it is said to have been, I question whether it surpassed the other buffooneries, which engrossed the theatres of Europe in that and the preceding century. All the subjects were religious; all the conduct farcical. Bishop Bale, whom I have mentioned, composed above twenty of these ridiculous interludes.

King Edward wrote besides,

"The Sum of a Conference with the Lord Admiral,"

written with his own hand, and extant among the Ashmolean manuscripts[4].

"A Method for the Proceedings in the Council;"

in his own hand, in the Cotton library[5].

"King Edward the Sixth's own Arguments against the Pope's Supremacy, &c."

translated out of the original, written with the king's own hand in French, and still preserved. To which are subjoined some remarks upon his

prejudices of the most interesting nature, by throwing the clergy into a state of contention, and by disseminating theological opinions among the people, excited so general a ferment, that even the popular ballads and the *stage* were made the vehicles of the controversy between the papal and protestant communions. Hist. of Eng. Poetry, vol. iii. p. 196.]

[4] Tanner, p. 253. [5] Ibid.

life and reign, in vindication of his memory from Dr. Heylin's severe and unjust censure. Lond. 1682.

He drew himself the rough draught of a sumptuary law, which is preserved by Strype; and an account of a progress he made, which he sent to one of his particular favourites, called Barnaby Fitzpatrick, then in France[6]. The same author has given some specimens of his Latin Epistles and Orations, and an account of two books written by him; the first before he was twelve years of age, called,

"L'encontre les Abus du Monde;"

a tract of thirty-seven leaves in French, against the abuses of popery: it is dedicated to the protector, his uncle; is corrected by his French tutor, and attested by him to be of the king's own composition[7]. The other, preserved in the library of Trinity-college, Cambridge, is

[6] Vol. ii. p. 319.

[7] [An original copy of this tract, which passed from Mr. West's library into that of Mr. John Jackson, F.S.A. was purchased for the British Museum at the price of nineteen guineas. It is dated at the beginning, 13 De. 1548; and at the end, 14 Mars, 1549. A note prefixed by Mr. West says, "This book is all of the original hand-writing of king Edward the sixth, and evidences his own opinion of his right to the title of *supreme head* of the *church*, which he asserted on his coronation

"A Translation into French of several Passages of Scripture[8]."

In Tanner may be seen a list of what letters of this king are extant[9].

[Among the Cottonian manuscripts numerous papers by Edward the sixth are extant, beside what lord Orford has pointed out. Mr. Seward[a] has described a large folio volume in manuscript in the British Museum, which contains the exercises of this promising prince, in Greek, Latin, and English, with his signature to each of them, as king of England, in the three different languages. The same industrious compiler remarks, that Edward's abilities, acquirements, and disposition, were so transcendent, they extorted an eulogium upon them from the cynic Cardan himself, who in his once-celebrated work *De Genituris*, thus describes the young prince, with whom he had several conversations upon the subjects of some of his books, particularly on that *de Rerum Varietate*. "The child was so wonderful in this respect," says Cardan, "that at the age of fifteen he had learned, as I was told, seven

medal, though this book was wrote three years after his coming to the crown." The dedication, "A son tres cher et bien ayme oncle Edouard, duc de Somerset," is incomplete.]

[8] ["Which forbid idolatry, or worshipping of false gods." Inscribed to his dear uncle, Ed. D. of Somerset.]

[9] P. 253.

[a] Anecdotes, &c. ubi sup.

different languages. In that of his own country, of France, and the Latin language, he was perfect. In the conversations that I had with him (when he was only fifteen years of age) he spoke Latin with as much readiness and elegance as myself. He was a pretty good logician; he understood natural philosophy and music, and played upon the lute. The good and the learned had formed the highest expectations of him, from the sweetness of his disposition, and the excellence of his talents. He had begun to favour learning before he was a great scholar himself, and to be acquainted with it before he could make use of it. Alas! how prophetically did he once repeat to me,

Immodicis brevis est ætas, et rara senectus."

Bishop Burnet adds to this high character the following pleasing anecdote. King Edward the sixth gave very early indications of a good disposition to learning, and of a most wonderful probity of mind, and above all, of great respect to religion, and every thing relating to it; so that when he was once in one of his childish diversions, somewhat being to be reached at that he and his companions were too low for, one of them laid on the floor a great Bible that was in the room, to step on, which he beholding with indignation, took up the Bible himself, and gave over his play for that time[3]. The same historian of the reformation has printed a new service[4], which was

[3] Hist. of the Reformation, vol. ii. p. 2. [4] Ib. p. 73.

translated by the young monarch from English into Latin, and devised to abolish certain superstitious ceremonies used at the installation of knights of the garter. A diary or journal of passing events, which displays a clear proof of his sense, knowledge, and goodness, is printed in the same work; and the original is preserved among the Cotton manuscripts[5]. So is the following paper, in the king's hand-writing[6], which was delivered by this juvenile politician to his privy council, on Monday, Jan. 19, 1551.

"Ceirtein Pointes of waighty Matters to be immediatly concluded on by my Counsell. 18 Januarii 1551.

"1. The conclusion for the payment of our dettis in February next comming.

"2. The matter for the stiliard to be so considerid that it may be to our profit, and wealth of our subiectes.

"3. The matter for the duke of Somersete and his confederates to be considered as aparteineth to our surety and quietnes of our realme, that by there punishement and execution, according to the lawes, example may be shewed to others.

"4. The resolution for the bishops that be nominatid.

"5. Mony for our ambassadours diettes, to be sent them forthwith.

[5] Nero, C. x. 8. [6] Vespasian, F. xiii. 171.

"6. Dispaching our commissionars to Guisnes, to see the state thereof.

"7. Taking some order with the Londoners, that they that come to our parliement may not be holly discouragid, empovrished, or weried with their attendaunce, wich order cannot be well taken (as me thinketh) without punishing th' offendours.

"8. The matter for thexchaung, to be well wayed and considerid.

"9. The bishop of Durham's matters to be executid according to our lawes."

Notwithstanding the attainments and excellent disposition of Edward, it must have been observed, says Mr. Andrews, that the people were unhappy, oppressed, and in consequence turbulent, during the whole of his short reign. Yet to the sovereign himself none of these evils should be imputed. His affectionate duty to his maternal uncles, and his attachment to the plausible Warwick, blinded his eyes to their successive failings; while the narrowness of thinking as to religious matters, which in the sixteenth century every party had adopted, had clouded his mind with a shade of bigotry; which, however, had Providence granted him a longer life, must have soon cleared away by the benignity of his disposition, and the brightness of his intellects[7]. It may be added, from Mr. Warton, that "an ostentation of zeal and example in the young Edward, as it was natural, so it was necessary, while

[7] Hist. of G. B. vol. i. p. 24.

the reformation was yet immature. It was the duty of his preceptors to impress on his tender years, an abhorrence of the principles of Rome, and a predilection to that happy system which now seemed likely to prevail. His early diligence, his inclination to letters, and his seriousness of disposition, seconded their active endeavours to cultivate and to bias his mind in favour of the new theology, which was now become the fashionable knowledge. The reformation was the great political topic of Edward's court[8]." Hence it is remarked by Mr. Warton's ablest commentator, that "the poetical annals of this reign are almost entirely filled with metrical translations from various parts of the holy scriptures[9]." King Edward himself, indeed, is ranked by Warton among the religious poets of his own reign, on account of the following metrical instructions respecting the eucharist, which were "given to sir Anthony Seynt Leger, knight of his privy chamber, being of a corrupt judgment," and printed by Foxe, in his Martyrology.

"Upon this Saying of an ancient Doctor of the Catholike Church:—"*Dicimus Eucharistiam Panem vocari in Scripturis, Panis in quo Gratiæ actæ sunt,*" &c.

In Eucharist then there is bread,
Whereto I do consent:
Then with bread are our bodies fed;
And further what is meant?

[8] Hist. of E. P. vol. iii. p. 195.
[9] Ellis's Specimens of E. P. vol. ii. p. 115.

St. Austen saith, the word doth come
Unto the element;
And there is made, he saith, in summe,
A perfect sacrament.

The element doth then remaine;
Or else must needes ensue—
St. Austens words be nothing plaine,
Nor cannot be found true.

For if the word, as he doth say,
Come to the element;
Then is not the element away,
But bides there *verament*.

Yet whoso eateth that lively foode,
And hath a perfect faith,
Receiveth Christes flesh and blood;—
For Christ himselfe so saith.

Not with our teeth his flesh to teare,
Nor take blood for our drinke;—
Too great an absurdity it were
So grosly for to thinke.

For we must eat him spiritually,
If we be spirituall:
And whoso eates him carnally,
Thereby shall have a fall.

For he is now a spirituall meate,
And spiritually we must
That spirituall meat spiritually eat,
And leave our carnall lust.

Thus by the Spirit, I spiritually
Beleeve,—say what men list;
None other transubstantiation I
Beleeve of the Eucharist:

But that there is both bread and wine
Which we see with our eye;
Yet Christ is there by power divine,
To those that spiritually

Do eate that bread and drink that cup,
Esteeming it but light
As Judas did, which eate that sop
Not judging it aright.

For I was taught, not long agone,
I should leane to the Spirit,
And let the carnall flesh alone,
For [that] it doth not profit.

God save him that teaching me taught,
For I thereby did winne
To put from me that carnall thought
That I before was in.

For I beleeve Christ corporally
In heaven doth keep his place;
And yet Christ sacramentally
Is here with us by grace.

So that in his high mystery
We must eate spirituall meat,
To keep his death in memorie,
Lest we should it forget.

This doe I say, this have I said,
This saying say will I,
This saying, though I once denaid,
I will no more to die[8]."

Bishop Montague attests that king Edward wrote several epistles and orations, both in Greek and Latin, and a treatise,

"De Fide,"

addressed to the duke of Somerset[9]. With great endowments, says Mr. Lodge, we find Edward mild, patient, beneficent, sincere, and affable; free from all the faults, and uniting all the perfections of the royal persons of his family who preceded or followed him: courageous and steady, but humane and just; bountiful without profusion; pious without bigotry; graced with a dignified simplicity of conduct in common affairs, which suited his rank as well as his years, and artlessly obeying the impulses of his perfect mind, in assuming, as occasions required, the majesty of the monarch, the gravity of the statesman, and the familiarity of the gentleman[a].

Fuller, in his Worthies of Middlesex, has treasured four letters by this prince which were addressed to Barnaby Fitzpatrick, a gentleman of his bedchamber,

[8] Acts and Monuments, vol. iii. p. 1006. A note says, "This piece is worthy of perpetual memory to the immortal fame and glory of this young prince." For such critical commendation Mr. Ellis seems to have formed the most rational apology, in his brief view of the poetical annals of Edward VI. See Specimens of English Poetry, vol. ii. p. 116.

[9] Pref. to the Works of James I.

[a] Accounts of the Holbein Portraits.

who had been brought up with him; and they evince no less sweetness of temper than excellence of understanding [3].

The following short epistles, addressed at an earlier period to his step-mother, and sister, convey pleasing denotations of an amiable mind: the originals are preserved in Harl. MS. 6986.

"A la tres noble et tres excellente Roine.

"Je vous mercie, tres noble et tres excellente Roine, de voz lettres lesquelles vous m'envoiastes dernierement non seulement pour la beaute de voz lettres, mais aussy pour l'invention des mesmes lettres. Car quand je vous[4] vostre belle escriture et l'excellence de vostre engin grandement precedant mon invention je nausois, vous escrire. Mais quand je pensois que votre nature estoit si bonne, que toute chose procedant d'un bon esprit et vouloir s[oit] acceptable, je vous ay escrit ceste lettre cy.

"De ma maison de Hampton-court.

"EDWARD."

"Charissimæ meæ Sorori Mariæ.

"Una hæc epistola ad duas res valet, charissima soror, tùm ad agendas tibi pro strena tua gratias, tùm ad explendum studium meum scribendi ad te. Strena tua talis est, ut mihi necessè sit eam plurimi facere ob dignitatem rei, et multùm probare ob donantis amorem.

[3] These letters were reprinted at Strawberry Hill, in 1772.

[4] Voiois, MS.

"Studium meum ad te scribendi tantùm est, ut quanquàm me te brevi visurum sperem, tamen cum mihi sit otium vix queam mihi ipsi satis facere nisi ad te scripseram[5]. Non possum enim te non vehementer amare à qua sentio me plurimum diligi. Dominus Jesus te servet incolumem.

"Hartfordiæ, decimo Januarii.

"Amantissimus tui Frater

"EDOUARDUS Princeps."

Concerning the person of this prince, sir John Hayward informs us that he was in body beautiful; of a sweet aspect, and especially in his eyes, which seemed to have a starry liveliness, and lustre in them. This description, Mr. Lodge thinks, is fully justified by the sketch of his portrait in the Holbein collection.

Baldwin, the original editor of the Mirror for Magistrates, closes his elegiac poem entitled "The Funeralles of King Edward VI." with the following "Death-playnt or Life-prayse of this most noble and vertuous Prince[6]."

The noble hart which feare might never moove,
Wherin a minde with vertue fraught did rest,
A face, whose chere allured unto loove
All hartes, through tyes which pity whole possest:
The brayne, which wit and wisedome made their chest,
Fulfyld with all good giftes that man may have,
Rest with a princely carkas here in grave:

[5] Scripsero, MS.

[6] Transcribed from a copy of this rare tract in the possession of my friend William Fillingham, Esq. of the Inner Temple.

Whose vertuous giftes immixed with the minde,
As godly feare, with constant zeale to truth,
Such skill of tounges, and artes of every kinde,
Such manhode, prudens, justice joynd with ruth,
As age seeld hath, though here they greed with youth,
Are from their wemles undefiled hoast
Goen hence to heaven with their godly goast.

Of which two partes, belinkt in lace of life,
It pleased the Lord to lend us late a king:
But out, alas! our sins they wer so rife,
And we, so unworthy of so good a thing,
That Atropos did knap in two the string,
Before her sisters sixtene whurles had spun,
Or we the gayne of seven yeres rayne through wun.

Another printed epitaph on this prince is recorded by Herbert, which begins—

Adewe, pleasure!
Gone is our treasure,
Morning[1] maie be our mirth:
For Edward our king,
That rose did spring,
Is vaded and lyeth in earth[2].]

[1] i. e. Mourning. [2] Typog. Antiquities, vol. ii. p. 1102.

QUEEN MARY.

A FEW devout pieces of her composition are preserved. At the desire of queen Catharine Parr[2], she began to translate Erasmus's Paraphrase on St. John; "but being cast into sickness, partly by over much study in this work, after she had made some progress therein, she left the doing of the rest to Dr. Mallet," her chaplain[3]. This was in the reign of her brother. The good queen dowager was at the expense of procuring a translation and edition of Erasmus's Paraphrase upon the Four Gospels and the Acts, for the helping of the ignorant multitude towards more knowledge of the holy scriptures; and probably had an eye to the conversion of the princess Mary:—sufficient reason for her[4] to relinquish it[5]. She would not so

[2] Vide Lewis's Hist. of the Translations of the Bible, p. 164.

[3] Strype, vol. ii. p. 28.

[4] Soon after her accession, a proclamation was issued for calling in, and suppressing this very book. Vide Fox's Acts and Monum. p. 1450, 1451.

[5] [A letter from queen Katharine to the princess Mary, in Cotton MS. Vesp. F. xiii. recommends the latter to persevere in cultivating her Latin and her calligraphy; and seems to intimate that Katharine had been her earlier instructress. "At

E. Stewart sc.

QUEEN MARY.

Pubd. [illegible] 1806. by J. Scott, No. 442, Strand.

easily have been "cast into sickness," had she been employed on the legends of St. Teresa, or St. Catharine of Sienna.

Strype has preserved three prayers or meditations of hers; the first,

"Against the Assaults of Vice;"

at the end of which she wrote these words: "Good Francis, (meaning probably her chaplain Dr. Francis Mallet), pray that I may have grace to obtain the petitions contained in this prayer before written. your assured loving mistress, during my life, MARIE." The second,

"A Meditation touching Adversity,"

made by her in the year 1549: at the end are these words, "Good cousin Capel, I pray you, as often as you be disposed to read this former writing, to remember me, and to pray for me, your loving friend, MARIE." Who this cousin Capel was, does not appear, but probably sir

for your writing in Lattine," says the queen, "I am glad that ye shall chaunge frome me to maister Federston, for that shall doo you moche good, to lerne by hym to write right. But yet some tymes I wold be glad when ye doo write to maister Federston of your owne enditing, when he hathe rede it, that I may se it. For it shalbe a grete comfort to me to see you kepe your Latten and fayer writing and all. And soo I pray you to recommaunde me to my lady of Salisbury. Your loving mother, Katherina the qwene."]

Henry Capel, or his wife Anne[6], daughter of George Manners, lord Roos, whose wife Anne was daughter of the duchess of Exeter, sister of Edward the fourth. The third,

"A Prayer to be read at the Hour of Death," is doubtful whether of her composition[7].

Erasmus says[8], that she "scripsit benè Latinas epistolas." Whatever her Latin letters were, her French ones are miserable. Strype has printed one from the Cotton library, in answer to a haughty mandate from her husband, when he had a mind to marry the lady Elizabeth to the duke of Savoy, against the queen's and princess's inclination, in which he bids the former examine her conscience, whether her repugnance does not proceed from obstinacy; and insolently tells her, that if any parliament went contrary to this request of his, he should lay

[6] [From Mr. Cole's MSS. in the Museum, vol. vii. p. 178, where a reference is made to this passage, it appears that the *wife* of Henry Capel was lady Catherine Manners, daughter of Thomas Manners, lord Rosse and earl of Rutland, and great-grand-daughter to lady Anne Plantagenet, sister to Edward the fourth and Richard the third. Mr. Cole had probably suggested this to lord Orford, as a correction partly to this effect, occurs in the quarto edition of Royal and Noble Authors.]

[7] Strype, vol. iii. p. 468.

[8] Lib. xix. Ep. 31.

the fault on her. The mortified queen, in a most abject manner and wretched style, submitting entirely to his will, professes to be more bounden to him than any other wife to a husband, notwithstanding his ill usage of her:— "Dont," says she, "jáy commencée desja d'en taster trop à mon grand regret;" and mentions some fryars whom he had sent to make her conformable, but who proposed to her "questions si obscures, que mon simple entendement ne les pourroit comprehendre[9]."

In Fox's Acts and Monuments are printed— "Eight of her Letters to King Edward and the Lords of the Council;" on her non-conformity, and on the imprisonment of her chaplain Dr. Mallet.

In the Sylloge Epistolarum are several more of her letters, extremely curious; one of her delicacy in never having written but to three men; one of affection for her sister; one after the death of Anne Boleyn; and one very remarkable of Cromwell to her.

In Haynes's State-papers are two in Spanish, to the emperor Charles V.

[9] Strype, vol. iii. p. 318, and Append. 190.

Among the Harleian MSS. one to her father[2]: another to her sister[3].

In the Bodleian library is a curious missal, which, by a passage in her own hand at the beginning of the psalms, seems to have been a present to one of her ladies.

Bishop Tanner is so absurd as to ascribe to her

"A History of her own Life and *Death*, and an Account of *Martyrs* in her reign[4]."

[2] No. 283.

[3] No. 7047. [The short and sanguinary reign of this female fanatic, says Mr. Ellis, does not seem to have left any traces of its malignant influence on our literary history. The narrowness of the queen's temper, the gloom of her court, and her frequent proscriptions, were not likely to excite a taste or to furnish subjects for poetry; nevertheless they did not materially check the impulse already given. Indeed, if Mr. Warton's mode of arrangement be admitted, it is to this reign that we are indebted for the first regular tragedy, and the first attempt at epic poetry in the English language. These were Gorboduc and the Mirror for Magistrates. Hist. Sketch, vol. ii. p. 133.]

[4] P. 510. ["Absurd, indeed!" says Dr. Lort; "but the true case is, that bishop Tanner not only gives you the works of these writers, but an account of such lives as have been wrote of them by others." Manuscript note in Mr. Gough's copy of Royal and Noble Authors.]

[If Camden's testimony[5] is to be relied on, the lady Elizabeth made no scruple to conduct herself as a catholic, during the reign of her bigotted sister; and it appears from the following papers in the Cottonian library[6], that Mary did not hesitate to proceed much farther in her dissimulation, for the purpose of ingratiating herself in the favour of Henry the eighth.

"To the kings most gratious highnes.my father.

"Most humbly prostrate before the feete of your most excellent majestie, your most humble faithfull and obedient subject, which hath soe extremely offended your most gratious highnes that myne heavye and fearfull heart dare not presume to call you father; ne your majestie hath any cause by my deserts, saving the benignitie of your blessed nature doth surmount all evills, offences and trespaces, and is ever mercifull and ready to accept the penitent calling for grace in any convenient time.

"Having receyved this Thursday at nyght certayne letters from Mr. Secretarye[7], aswell advising me to make mine humble submission immediatly to your selfe, which because I durst not without your gratious licence presume to doe before I lately sent unto him, as signifieng that your most mercifull heart and fatherly pittie had graunted me your blessing, with con-

[5] Pref. to his Annals.
[6] Titus, C. vii. fol. 176.
[7] Cromwell.

dicion that I should persevere in that I had commenced and begun, and that I should not eftsones offend your majestie by the denial or refusall of any such articles and commandments as it may please your highnes to addresse unto me, for the perfit tryall of myne harte and inwarde affection, for the perfect decleration of the bottom of my harte and stomacke.

"First, I knowledge my selfe to have most unkindly and unnaturally offended your most excellent highnes in that I have not submytted my selfe to your most just and vertuous lawes. And for myne offences therein, which I must confesse weare in me a thousand folde more grevous, then they could be in any other living creature, I put my selfe wholly and entirely to your gratious mercye, at whose hand I cannot receive that punishment for the same that I have deserved.

"Secondly, to open myne harte to your grace in these things which I have heretofore refused to condiscend unto, and have now written with myne owne hand, sending the same to your highnes herewith[7]:— I shall never beseach your grace to have pittie and compassion of me, yf ever you shall perceyve that I shall privilie or apertly[8] vary or alter from one peece of that I have written and subscribed, or refuse to confirme ratyfie or declare the same, where your majestie shall appoynte me.

"Thirdly, as I have and shall, knowing your excellent learning, vertue, wisedome, and knowledge, put my soule into your direction, and by the same hath

[7] See the Confession, p. 78. [8] Openly.

and will in all things from hensforth direct my conscience: soe my bodie I doe wholly committ to your mercye and fatherly pittie, desiring noe state, noe condicion, nor manner [nor] degree of living, but such as your grace shall apoynte unto me, knowledging and confessing that my state cannot be soe vile as eyther th' extreamitie of justice would appoynt unto me, or as myne offences have required and deserved. And whatsoever your grace shall co'mand me to doe touching anie of these poynts, either for things passed, present, or to come, I shall as gladly doe the same as your majestie can commande me.

"Most humbly therefore beseching your mercy, most gratious soveraigne lord and benigne father, to have pittie and compassion of your miserable and sorrowfull child, and with the aboundance of your inestimable goodnes, soe to overcome myne iniquitie towards God, your grace, and your wholle realme, as I may feale some sensible token of reconsiliation, which God is my judg, I only desire without other respect. To whome I shall dayly pray for the preservacion of your highnes, with the queenes grace, and that it may please him to send you yssue.

"From Hownsdon, this Thursdaye, at xi of the clocke at night, [1536][9].

"Your graces most humble and obedient

"Daughter and handmayde,

"MARYE."

[9] A copy of this letter was inserted in Burnet's Collection of Records, with the above date; but the "Confession" does not appear: it was printed, however, by Hearne in Sylloge Epistolarum.

"The *Confession* of me, the lady Marye, made upon certayne poynts and articles undre written, in the which as I doe nowe plainely and with all myne harte confesse and declare myne inward sentence, beleife, and judgment, with a dew conformitie of obedience to the lawes of the realme: soe minding for ever to persist and continue in this determination without change, alteration, or varyance, I doe most humblie beseach the kings highnes my father, whome I have obstinatly and inobediently offendid in the deniall of the same heretofore, to forgive myne offences therin and to take me to his most gratious mercye.

"First, I confesse and knowledge the kings majestie to be my soveraigne lord and king, in the imperiall crowne of this realme of England, and doe submitt my selfe to his highnes, and to all and singular lawes and statutes of this realme, as becommeth a true and faithfull subject to doe, which I shall also obey, kepe, observe, advance, and maynteyne, according to my bounden duety, with all the power, force, and qualyties, that God hath indued me, during my life.

"Item, I doe recognyse, accept, take, repute, and knowledge the king's highnes to be supreame head in earth under Christ, of the chirch of England: and doe utterly refuse the bishop of Romes pretended authoritie, power, and jurisdiction, within this realme heretofore usurped, according to the lawes and statutes made in that behalfe; and of all the kings true subjects humbly receyved, admitted, obeyed, kept and observed. And also doe utterly renounce and forsake

all manner of remedye, interest, and advantage, which I may by any meanes clayme by the bishop of Romes lawes, processe, jurisdiction, or sentence, at this present time or in anie wise hereafter, by any manner, title, colour, meane, or cace, that is, shall, or can be devised for that purpose.

"MARYE.

"Item:—I do freely, frankely, and for the discharge of my dutie towards God, the kings highnes, and his lawes, without other respect, recognyse and knowledge that the mariage hertofore had betweene his majestie and my mother, the late princesse dowager [a], was by Gods law and mans law, incestuous aad unlawfull.

"MARYE."

Another letter written by Mary to secretary Cromwell, and inserted in bishop Burnet's Collection of Records, contains a full submission to the king's pleasure in *all* the points of religion, and promises that she will never call the princess (Elizabeth) by any other name than *sister*. It concludes with this paragraph:

"For mine opinion touching pilgrimages, purgatory, reliques, and such like, I assure you I have *none at all*, but such as I shall receive from him that hath mine whole heart in keeping, that is, the kings most gracious highness, my most benign father, who shall

[a] After archbishop Cranmer had nullified Henry's marriage with Katharine of Arragon, in 1533, the king ordered her to be stiled only "princess dowager of Wales," as the widow of prince Arthur: but she refused to be served by any that would not treat her as queen. See Rapin, 20 Hen. VIII.

imprint in the same touching these matters and all other, what his inestimable vertue, high wisdom, and excellent learning, shall think convenient, and limit unto me, to whose presence I pray God I may once come ere I die, for every day is a year till I may have the fruition of it. Beseeching you, good Mr. Secretary, to continue mine humble suit for the same, and for all other things whatsoever they be, to repute my heart so firmly knit to his pleasure, that I can by no means vary from the direction and appointment of the same; and thus most heartily fare you well."

The melancholy complexion of this princess, says Granger [3], her narrow capacity, obstinate and unrelenting temper, and blind attachment to her religion, contributed to carry her to the extremes of bigotry and persecution [4]: and the horrid cruelties of this reign fa-

[a] Biog. Hist. vol. i. p. 152.

[4] The coarse humour, or the courtly adulation of Heywood the epigrammatist, could however sometimes enliven the gloomy mind of Mary; and her sullen solemnity, says Warton, was not proof against his songs, his rhymes, and his jests[a]. The following instance of his poetic policy at least is curious[b]:

A DISCRIPTION OF A MOST NOBLE LADYE,

advewed by John Heywoode, presently; who advertisinge her yeares, as face, saith of her thus, in much eloquent phrase:

Geve place, ye ladyes all, bee gone,
Shewe not your selves att all;
For why?—behoulde, there cometh one
Whose face yours all blanke shall.

[a] Hist. of E. P. vol. iii. p. 87. [b] From Harl. MS. 1703.

cilitated the progress of the reformation in the next. Yet to do justice to queen Mary, observes Blackstone,

The vertue of her looks
Excells the precious ston,
Yee neede none other books
To reade, or looke upon.

In each of her twoe eyes
Ther smiles a naked boye,
It woulde you all suffice
Too see those lampes of joye.

If[3] all the worlde were sought full farre,
Who coulde finde such a wyght?
Her beutye twinkleth like a starre,
Within the frostye night.

Her couler comes and goes
With such a goodly grace,
More ruddye then the rose,
Within her lively face.

Amongs her youthfull yeares,
Shee tryumphes over age,
And yeat shee still appeares
Boath wyttye, grave, and sage.

I thinke nature hath lost her moulde
Wher shee her forme dyd take,
Or ells I doubt that nature coulde
So faire a creature make.

Shee maye bee well comparde
Unto the phenix kinde,
Whose like hath not byn harde
That anye nowe can finde.

[3] Of. MS.

many salutary and popular laws, in civil matters, were made under her administration; perhaps the

In lyfe a Dyane chaste,
In truth Penelopeye,
In worde and deede steedfaste,
What needs I more to seye?

At Baccus' feast none may her meete,
Or yeat at anye wanton playe,
Nor gasinge in the open streete,
Or wandringe, as a straye.

The mirth that shee doth use
Is mixt with shamfastnesse;
All vyces shee eschues,
And hateth idelnes.

Yt is a worlde to see
How vertue can repaire
And decke such honestee,
In her that is so faire.

Great sute to vyce maye some allure,
That thinks to make no fawlte;
Wee see a forte hadde neede bee sure
Which manye doth assaulte.

They seeke an endlesse waye
That thinks to wynne her love,
As well they maye assaye
The stoney rocke to move.

For shee is none of those
That setts not bye evill fame,
Shee will not lightly lose
Her truth and honest name.

better to 'reconcile the people to the bloody measures which she was induced to pursue for the establishment of religious slavery; the well-concerted schemes for effecting which, were, through the providence of God, defeated by the seasonable accession of Elizabeth [5].

How might wee doo to have a graffe
Of this unspotted tree?
For all the rest, they are but chaffe
In prayse of her to bee.

Shee doth as farre exceade
These women now a dayes,
As doth the floure the weede
And more, a thousande wayes.

This prayse I shall her geeve
When Death doth what hee can,
Her honest name shall live
With in the mouth of man.

This worthye ladye too beewraye—
A kings doughter was shee,
Of whom John Heywoode lyste to saye
In such worthye degree.

And MARYE was her name, weete yee,
With these graces indude;
At eightene yeares so flourisht shee:—
So doth his meane conclude.]

[5] Commentaries on the Laws of England, book iv. p. 425.

QUEEN ELIZABETH.

In the earlier part of her life, when her situation was precarious, and adversity her lot or her prospect; in the days when, as Camden[2] says, king Edward was wont to call her *his sweet sister Temperance*, this great princess applied much to literature, and, under the celebrated Roger Ascham, made great progress in several languages[3]. Her ready responses in Latin to the compliments of the university of Cambridge, many years after she had ceased to have learned leisure, are well known; and her ingenious evasion of a captious theologic question is still more and deservedly applauded.

> "Christ was the Word that spake it;
> He took the bread and brake it;
> And what that Word did make it,
> That I believe and take it[4]."

[2] In the Preface to his History.

[3] [It can scarce be credited, says Ascham, to what degree of skill in the Latin and Greek she might arrive, if she shall proceed in that course of study wherein she hath begun by the guidance of Grindal. Epist. to sir J. Cheeke, p. 79.]

[4] She excelled even in things of a much more trifling nature. There cannot be a sillier species of poetry than rebuses; yet of

QUEEN ELIZABETH.

This is the list of her writings:

"A Comment on Plato."

"Two of the Orations of Isocrates, translated into Latin."

"A Play of Euripides, likewise translated into Latin."

that kind there are few better than the following which queen Elizabeth made on Mr. Noel:

"The word of *denial* and letter of *fifty*,
Is that gentleman's name that will never be thrifty."
Collins, in Gainsborough.

The same author, in his account of the house of Stanhope, mentions this distich, in which her majesty gave the characters of four knights of Nottinghamshire:

'Gervase the gentle, Stanhope the stout,
Markham the lion, and Sutton the lout.
Vide Chesterfield.

Fuller records an English hexameter, composed by this queen, in imitation of sir Philip Sidney. Coming into a grammar-school, she thus expressed her opinion of three classic authors:

Persius, a crab-staffe; bawdy Martial; Ovid, a fine wag.
Worthies in Warw. p. 126.

The same author relates, that sir Walter Raleigh having written on a window, obvious to the queen's eye,

Fain would I climb, yet fear I to fall:

She immediately wrote under it,

If thy heart fail thee, climb not at all.
Worthies in Devon, p. 261.

"A Translation of Boethius de Consolatione Philosophiæ [5]."

"A Translation of the Meditations of the Queen of Navarre."

The latter work was printed at London in 1548 [6].

"One of her Orations at Cambridge,"
is preserved in the king's library [7].

"Another, at Oxford [8]."

"Another, on a second Visit to that University [9]."

"A Translation of a Dialogue out of Xenophon in Greek, betweene Hiero, a King, yet some tyme a private Person, and Simonides a Poet, as touching the Liffe of the Prince and privat Man."

This was first printed in the year 1743, in

[5] Vide Ballard's Memoirs, p. 233.

[6] Vide Strype, vol. ii. p. 146, and Ames. [Herbert seems to record a Latin version of these Meditations, printed by Denham, without date, and entitled "Meditationes Margaretæ Reginæ Navarræ, translat. per Reginam Elizabetham." Typogr. Antiq. p. 963.]

[7] Casley's Catal. p. 199, and Hollingshed's Chron. p. 1206.

[8] Wood's Athenæ, vol. i. p. 189. This Oration was to express her satisfaction at her entertainment. On the same occasion, she answered a Greek oration in Greek. Her orations are printed too in Peck's Desid. Cur. vol. ii.

[9] Ib. p. 306.

No. II. of Miscellaneous Correspondence[2]. A specimen of her handwriting was engraved with it: she sometimes took the pains to write exceedingly fair.

"Her Speech to her last Parliament[3]."

"A Prayer composed by her[4]."

"Another for the Use of her Fleet in the great Expedition in 1596[5]."

In the king's library is a volume of prayers in French, Italian, and Spanish, written with her own hand. Hentznerus mentions such an one only in French, written on vellum, and dedicated to her father, in these words:

"A tres haut & tres puissant & redoubté Prince Henry VIII. de ce nom, Roy d'Angleterre, de France & d'Irelande, Defenseur de la Foy[6]."

[2] [Containing Essays, Dissertations, &c. on various subjects, sent to the author of the Gent. Mag. Oct. Lond. 1743. The manuscript copy was said to consist of eighty pages in quarto, in the first of which the title ran thus: "A short Treatise, a Dialogue about the Difference between the Lyffe of the Prynce and priuat Person, don out of Xenophon in Greek into English."]

[3] In lord Somers's Coll. of Tracts, published by Cogan, vol. iv. p. 130.

[4] In Ant. Bacon's Papers, vol. ii. p. 18. [And in Harl. MSS.]

[5] Ibid.

[6] Engl. edit. p. 30.

Camden says, that she either read or wrote something every day; that she translated

"Sallust de Bello Jugurthino:"

and, as late as the year 1598, turned into English the greater part of

"Horace de Arte Poeticâ,"

and a little treatise of

"Plutarch de Curiositate[7]."

"A godly Meditation of the Soule, concerning a Love towardes Christe our Lorde, translated out of French into English by the right highe and most vertuous Princesse, Elizabeth Queen of England."

Black letter, printed by H. Denham[8]. This

[7] It appears by a letter from the earl of Essex to sir Francis Bacon, that her majesty was not quite indifferent to fame even as an author. Sir Francis being in disgrace with her on having opposed three subsidies in the last parliament, and the earl, as he constantly did, endeavouring to recommend him again to favour, artfully told the queen that his suit was not so much for the good of Bacon, as for her own honour, that those excellent *translations* of hers might be known to them who could best judge of them. Here we see this great woman with all her weaknesses about her, and in the hands of a man who knew how to humour them. Ant. Bacon's Papers, vol. i. p. 121.

[8] Vide Harl. Catal. vol. i. p. 115. [Mr. Malone has a copy of this rare book, apparently printed abroad, with the following title and colophon: "A godly Meditacyon of the Christen Sowle, concerning a Love towardes God and hys Christe, compyled in Frenche by Lady Margarete Quene of Naverre, and aptely translated into Englysh by the ryght vertuouse Lady

is only a various edition of the Meditations of the Queen of Navarre.

"A Century of Sentences, dedicated to her father[9]."

In the Sylloge Epistolarum are several of her Latin letters, one in Italian, and one in English to the queen dowager, sending her a prose translation from a French poem, which she calls

"The Mirrour, or the Glass of the sinfull Soul[2]."

This letter is followed by her preface to the same book, and that by a prayer composed by her[3].

"A curious letter to lord Burleigh,"
in Strype's Annals[4].

Elyzabeth, Doughter to our late Soverayne Kynge Henri the VIII." Beneath a wood-cut of the princess offering her book to our Saviour, is added, "Inclita filia, serenissimi olim Anglorum regis Henrici octavi Elizabeta, tam Græce quam Latine fœliciter in Christo erudita." Colophon: "Imprented in the yeare of our Lorde 1548, in Apryll."]

[9] [See Bishop Montague's Preface to the Works of King James,]

[2] [Mr. Ballard points out this translation as dedicated to queen Catharine Parr, in an epistle dated from Asherige, Dec. 31, 1544, when Elizabeth was eleven years of age: but he knew not whether the performance was ever printed. Herbert does not record it.]

[3] P. 161.

[4] Vol. iii. p. 166.

"Another of humour, to divert kim from retiring from business[5]."

"A very genteel letter written by her when princess, to king Edward, on his desiring her picture[6]."

"Another to him, upon his recovery from sickness[7]."

"Six letters to different persons."
Printed in Peck's Desiderata Curiosa[8].

"A letter to Peregrine lord Willoughby[9]."

"Her letter to the king of Scots, disavowing her knowledge of the death of his mother[2]."

"A letter to lady Norris, on the death of her son."

It begins, "My owne Crowe," a term of familiarity which her majesty used to this lady, whose father suffered with Anne Boleyn[3].

"A short letter to Henry lord Hunsdon," added by way of postscript to a solemn letter of thanks sent to his lordship by the secretary of

[5] Vol. iv. p. 77. It is re-printed in the Life of Burleigh in the Biographia.

[6] Printed in Strype's Memorials, vol. ii. p. 234.

[7] Bickerton's Coll. of Letters, p. 53.

[8] Vol. i. and ii.

[9] Printed in Fuller's Worthies of Lincolnshire, p. 163.

[2] Preserved in the Cotton library, and printed in different books, particularly in Howard's Coll. p. 246.

[3] Fuller's Worthies of Oxfordshire, p. 336.

state, on the suppression of some disturbances in the north[4].

"A letter to George Carew,"
afterwards earl of Totness, thanking him for his services in Ireland[5]."

"A letter to lady Paget on the death of her daughter, lady Crompton." MS. In the possession of Dr. Cha. Lyttelton, dean of Exeter.

"Two letters" among the Burleigh papers published by Murdin, in 1759.

"Nine letters," of which one was entirely written with her own hand, in Moryson's Itinerary.

"A letter to Heaton, bishop of Ely;" printed in the Annual Register for 1761.

A few more of her letters are preserved in the library of C. C. C. Camb. and several among the Harleian manuscripts.

But she did not only shine in prose. The author[6] of a very scarce book, intituled, The Arte of English Poesie, says, "But last in recitall, and first in degree, is the quene, our sovereigne lady, whose learned, delicate, noble muse, easily surmounteth all the rest that have written before

[4] Fuller's Worthies in Hertfordshire, p. 24.
[5] Prince's Worthies in Devon, p. 205.
[6] Puttenham; printed at London, 1589, 4to.

her time or since, for sence, sweetnesse, and subtillitie, be it in ode, elegie, epigram, or any other kinde of poeme, wherein it shall please her majestie to employ her penne, even by as much oddes, as her owne excellent estate and degree exceedeth all the rest of her most humble vassalls." In that collection is one little poem of hers[7], as there is another in Hentznerus[8]. A greater instance of genius, and that too in Latin, was her extempore reply to an insolent prohibition delivered to her from Philip the second, by his embassador, in this tetrastic:

"Te *veto* ne pergas bello defendere Belgas:
Quæ Dracus eripuit, nunc restituantur oportet:
Quas Pater evertit, jubeo te condere cellas;
Religio Papæ fac restituatur ad unguem[9]."

She instantly answered, with as much spirit as she used to return his invasions[*],

[7] [Several lines and short passages by queen Elizabeth, are cited by Puttenham among his examples; where, as Dr. Percy observes, are many sly addresses to the queen's foible of shining as a poetess.]

[8] Eng. edit. p. 66.

[9] [Thus imitated by Mr. James Pettit Andrews:
"No longer, queen, the Belgic rout befriend:
What Drake has plunder'd, back to India send:
Thy impious father's sacrilege repair;
And bow thy sceptre to St. Peter's chair."]
Mallard, p. 227.

"Ad Græcas, bone rex, fient mandata Calendas[3]."

An instance of the same spirit, and a proof that her compositions, even in the learned tongues, were her own, is that rapid piece of eloquence with which she interrupted an insolent embassador from Poland. "Having ended her oration, she, lion-like[4] rising," saith Speed, "daunted the malapert orator no less with her stately port and majestic departure, than with the tartness of her princely checks; and turning to the train of her attendants, said, *God's death! my lords, I have been forced this day to scour up my old Latin, that hath long lain rusting*[5]." Another time being asked if she preferred the learning of Buchanan, or of Walter Haddon? she replied, "Buchananum omnibus antepono, Haddonum nemini postpono[6]."

It is known that scarce a church in London but had an epitaph on this illustrious woman, of

[3] [Imitated by the same—

"Believe me, prince, I 'll do thy high behest,
When in *one* week two Sundays stand confest."

Hist. of G. B. vol. i. p. 104.]

[4] This draught has been lately worked up into a noble picture:

"A lion-port, an awe-commanding face,
Attemper'd sweet to virgin grace." Gray's Odes.

[5] Vide Speed and Ballard.

[6] G. S. Worthies of England, p. 77.

which many are still extant[7]; but Camden[8] has preserved one, which he calls doleful, but with which, as a most perfect example of the bathos, I shall conclude this article:

The queen was brought by water to Whitehall;
At every stroake the oars did tears let fall:
More clung about the barge; fish under water
Wept out their eyes of pearl, and swome blind after.
I think the barge-men might with easier thighs
Have row'd her thither in her people's eyes:
For how so-ere, thus much my thoughts have scan'd,
Sh'ad come by water, had she come by land[9].

[7] [Four of these lapidary lauds are inserted in Webb's Collection of Epitaphs, vol. ii. with a short one, translated from the Spanish by James Howell, which forms a singular contrast:

"Here liés Jezabel,
Here lies the new Athalia;
The harpy of the western world,
The cruel firebrand of the sea.
Here lies a wit the most worthy of fame
which the earth had,
If to arrive in heaven she had not miss'd her way.]

[8] Remains, p. 388.

[9] [Mr. Andrews thinks these lines are not without true affection, although they will probably cause more smiles than tears. Hist. of G. B. vol. i. p. 201.]

[Lord Orford has not cited, nor perhaps was aware of, the publication whence his instance of the bathos was first derived. But its title, as inserted below[a], will give no higher promise of its heterogeneous contents, which form a medley of quips, and cranks, and jocular conceits. The following extracts precede and follow the verses cited by lord Orford.

"UPON THE QUEENES LAST REMOVE, BEING DEAD.

"The queene 's remov'de, in solemne sort,
Yet this was strange, and seldome seene;
The queene usde to remove the court,
But now the court remov'de the queene."

"UPON HER LYING DEAD AT WHITE HALL.

"The queene lyes now at White Hall dead,
And now at White Hall living;
To make this rough objection even,—
Dead at White Hall at Westminster,
But living at White Hall in Heaven."

Ascham, in his Schoolemaster, 1570, has thus celebrated the literary attainments of this maiden mo-

[a] "The wonderfull Yeare, 1603; wherein is shewed the Picture of London, lying sicke of the Plague. At the Ende of all, like a mery Epilogue to a dull Play, certaine Tales are cut out in sundry Fashions, of purpose to shorten the Lives of long Winters Nights, that lye watching in the darke for us. Et me rigidi legant Catones." 4to.

narch: "It is to your shame, you young gentlemen of England, that one mayd should go beyond you all in excellencie of learnyng, and knowledge of divers tonges. Pointe forth six of the best given gentlemen of this court, and all they together spend not so much tyme, bestow not so many houres dayly, orderly, and constantly, for the increase of learnyng and knowledge, as doth the queene's majestie herselfe. Yea, I believe, that beside her perfect readiness in Latin, Italian, French, and Spanish, she readeth here now at Windsore more Greeke every day than some prebendarie of this church doth read Latin in a whole weeke[3]. And that which is most praise-worthy of all, within the walls of her privie-chamber she hath obteyned that excellencie of learning, to understand, speak, and write both wittily with head, and faire with hand, as scarce one or two rare wittes in both the universities have in many yeares reached unto."

When she was but twelve years old, says Mr. Ballard, she translated from the English tongue into Latin, French, and Italian[4], "Prayers or Meditations, by which the soul may be encouraged to bear

[3] Although a princess looking out words in a Lexicon, says Warton, and writing down hard phrases from Plutarch's Lives, may be thought at present a more incompatible character, than a canon of Windsor understanding no Greek and but little Latin; yet Elizabeth's passion for these acquisitions was then natural, and resulted from the genius and habitudes of her age. Hist. of E. P. vol. iii. p. 492.

[4] This translation had been mentioned by bishop Montague so early as 1616, in his preface to the Works of King James.

with patience all the miseries of this life, to despise the vain happiness of this world, and assiduously provide for eternal felicity. Collected out of certain pious writers by the most noble and religious Catharine queen of England." Dedicated by the princess Elizabeth to Henry the eighth, and dated at Hatfield, 30 Dec. 1545.

Bizari, speaking of queen Elizabeth, says, she is a perfect mistress of our Italian tongue, in the learning of which signior Castiglioni was her principal master[5]. Scaliger tells us, that she spoke five languages, and knew more than all the great men then living. Savile, in the dedication of his Tacitus[6], panegyrizes her talents in a more exaggerated strain. "The principall cause, says he, of undertaking my translation, was to incite your majestie by this as by a foile, to communicate to the world, if not those admirable compositions of your owne, yet at the least those most rare and excellent translations of histories, if I may call them translations, which have *so infinitely exceeded the originals*[7], making evident demonstration to all

[5] Hist. of the Wars of Hungary, 1568, cited by Ballard.

[6] Third edit. 1604.

[7] Vandernoodt, a Flemish nobleman, and a writer of English sonnets in blank verse, says in a dedication to queen Elizabeth, "Your grace is so instructed by Apollo and his nine sisters in the divine arte of poetrie, that you may worthily be called the seconde Sappho[a]." Edmund Bolton, an early English critic, whose judgment Warton over-rates, declares that queen Eliza-

[a] Theatre for Worldlings, 1569.

who have seene them, that as the great actions of princes are the subject, so stories composed or amended by princes, are not onely the best patterne and rule of great actions, but also the most naturall registers thereof, the writers being persons of like degree and of proportionable conceits with the doers, &c."

Such inflated adulation as this might have a powerful effect in imbuing our virgin queen with a spirit of literary competition, and in stimulating her to laborious study. Hence we hear of her translation of Sallust [8]; of Xenophon's Hiero, in the public library,

beth's verses, which he had seen and read, were princely as her prose. Hypercritica, sect. iii. Yet this stately coquet, the guardian of the Protestant faith, the terror of the sea, the mediatrix of the factions of France, and the scourge of Spain, was infinitely mortified, if an embassador at the first audience did not tell her she was the finest woman in Europe. No negotiation succeeded unless she was addressed as a goddess. Warton's Hist. vol. iii. p. 493. The parasitical bombast, however, to which the ear of Elizabeth had so long been accustomed, must have palled on her closing years, as the following anecdote seems to certify.

The archbishop of Canterbury attended queen Elizabeth in the last moments of her life. He endeavoured to console her by saying, she had every thing to hope from the mercy of the Almighty, for her piety, her zeal, and the admirable work of the reformation, which she had so happily established. The queen, who had turned to the other side of the bed, interrupted the archbishop by saying, "My lord, the crown which I wore for many years made me sufficiently vain while I lived; I beg you will not now increase that vanity when I am so near death."

[8] ced. Hist. and Literary.

[8] See preface to King James's Works.

Cambridge[9]; of a long chorus from the Hercules Œtœus of Seneca, among Hatton's manuscripts in the Bodleian library[2]; with one of Cicero's epistles, and another of Seneca's in the Harington manuscripts[3]. "The pedantry of the present age," says Warton, "was the politeness of the last." Of such pedantry he adduces a curious instance in the occupations of queen Elizabeth, whose marvellous progress in the Greek nouns is recorded with rapture by her preceptor Roger Ascham; and he might have noticed similar examples in other distinguished characters of that period. But, as Mr. Ellis ingeniously adds, "these efforts of patience and industry in the great, were perhaps necessary to encourage and preserve the general emulation of the learned. In a short time, all the treasures of Greek, Latin, and Italian literature were laid open to the public, through the medium of translation[4]." The exercitations of Elizabeth, however, were not altogether confined to the heathen learning of Greece or Rome. In Sorocold's Supplications of Saints, of which a twenty-seventh edition appeared in 1642, the following precatory forms are said to have been *made* by queen Elizabeth:

"A Prayer of Thanksgiving, for the Overthrow of the Spanish Navy, sent to invade England, an. 1588."

[9] Monthly Mag. July 1803, p. 537.

[2] Hist. of Eng. Poetry, vol. iii. p. 394. Vid. transcr. infra.

[3] Vid. Nugæ Antiquæ, vol. i. pp. 109, 140.

[4] Specimens of early English Poetry, vol. ii. p. 131.

"A Prayer for the Successes of her Navy: A. D. 1596."

"A Prayer for her Navy: A. D. 1597."

Bishop Tanner mentions a book of prayers, in the Norwich library, formerly believed to have been queen Elizabeth's, which has in the beginning "A Prayer to be said in tyme of extream Sickness," written with the queen's own hand[4].

The specimens of queen Elizabeth's prose indeed are numerous, and most of her poetical effusions have been carefully handed down to posterity. The verses preserved by Hentzner, are to be found in bishop Percy's elegant selection[5]; those transmitted by Puttenham, are in Mr. Ellis's[6]; and an epitaph from Sootherne's Diana has been reprinted by Mr. Ritson[7]. But a metrical effort of her majesty's pen, little less rare perhaps than the preceding, since it is not adverted to by lord Orford, occurs at the end of the "Godly Meditation," translated from the queen of Navarre, and is here subjoined, by favour of Mr. Malone, who possesses a perfect copy of the book.

"THE XIIIJ PSALME OF DAVID, CALLED *Dixit insipiens:* TOUCHED AFORE OF MY LADY ELIZABETH.

Fooles, that true fayth yet never hod[8],
Sayth, in their hartes, There is no God!

[4] Bibliotheca, p. 260.

[5] Reliques of E. P. vol. ii. p. 127.

[6] Specimens, vol. ii. p. 162.

[7] Bibliographia Poetica, p. 364.

[8] Probably *had*, but spelled as above for the sake of the rhyme; an orthographic license frequently taken by our elder versifiers.

Fylthy they are in their practy'se,
Of them not one is godly wyse.
From heaven the Lorde on man ded loke,
The 9 knowe what wayes he undertoke:
All they were vayne, and went a straye,
Not one he founde in the ryght waye;
In harte and tunge have they deceyte,
Their lyppes throwe fourth a poysened beyte;
Their myndes are mad, their mouthes are wode,
And swyft they be in shedynge blode:
So blynde they are, no truth they knowe,
No feare of God in them wyll growe.
How can that cruell sort be good?
Of Gods dere folcke whych sucke the blood!
On hym ryghtly shall they not call:
Dyspayre wyll so their hartes appall.
At all tymes God is with the iust,
Bycause they put in hym their trust,
Who shall therefor from Syon geve
That helthe whych hangeth in our beleve?
Whan God shall take from hys the smart,
Than wyll Jacob reioyce in hart.
Prayse to God."

It is not improbable that this version may be one of the "two little anthemes, or things in meeter of hir majestie;" licensed to her printer, Chr. Barker, Nov. 15, 1578[2].

Since the above curiosity was obtained from the choice library of Mr. Malone, I have had an opportunity of acquiring a still greater rarity from the Bod-

Forsan To?

[2] Vid. Bibliogr. Poet. p. 365.

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lcian repository [8], by the kindness of Richard Heber, Esq. of Brazen Nose college, Oxford, who has transcribed the entire and hitherto unpublished "Translation, by Queen Elizabeth, of the Speech of the Chorus in the second Act of the Hercules Œtœus of Seneca." Its only poetic merit seems to consist in having rejected the bondage of rhyme for blank verse; a measure which Warton thinks her majesty perhaps adopted from Gorboduc, and which therefore argues it to have been produced after the year 1561[9].

What harming hurle of fortune's arme thou dreades,
Let fraught of fayth the burthen of care releive;
And take thou such, to feare approv'd by proofe,
The unpickt lockes of certaine trust to hould.
For geason is the fayth, and rarely kept is trust,
Where puffed sailes from best fore windes be falne.
The wayght of scepters sway if choice must bear,
Albeit the vulgare crew fill full thy gates,
And hundred threshoulds with theire feete be smoothed:
Though with thy gleaves and axes thou be armed,

[8] MSS. Mus. Bodl. 55. 12.

[9] History of E. P. vol. iii. p. 394.

[a] In order to render the pedantic jargon of this paraphrastic version a little more intelligible, the original Latin is here annexed, on the judicious recommendation of Mr. Heber.

——Fatum quodcunque times
Fidas comites accipe fatis.
Nam rara fides, ubi jam melior
Fortuna ruit.
Tu, quicunque es, qui sceptra tenes.
Licet omne tuâ vulgus in aulâ

And root full great doe glory give thy name :
6 Amid the veiwe of all these sundrie sorte
One faultles fayth her roome even franke may claime.
7 The golden ledge full wrathfull spites beset,
8 And where the gates theire postes draw forth by breadth,
9 More easie way to guiles and passed safe :
Speed then the clerkes of warned harmes with good,
And let the hidden blade noe wrong thee worke :
For when most shewe by gazers eyen is spide,
And presence great thy honour most advance,
This gift retaine as fellowe to thy roome :
Disdaine may frowne, but Envy thrust thee through.
1 No ofter doeth the east the nights carre release
And makes the shady darke with light abashe,
2 Then kinges be made in instant short and mar'd,
So isie is this joy, and hoopless woe.
3 The love of kingdoms rule observed with care,
But for himself a king but fewe regard.
4 The courtes luster a state guest made for mee,
Delighted with the shine, noe woe forthought.

Centum pariter limina pulset ;
6 Cum tot populis stipatus eas
In tot populis vix una fides.
7 Tenet auratum limen Erinnys,
8 Et cum magnæ patuere fores,
9 Intrant fraudes, cautique doli,
Ferrumque latens : cumque in populos
Prodire parant, comes invidia est.
1 Noctem quoties summovet Eos,
2 Regem toties credite nasci.
3 Pauci reges, non regna, colunt ;
4 Plures fulgor convocat aulæ.

[6] And this man seekes the nearest roome to prince,
To glittering view amid the streetes he comes:
[7] While broyled is with carke the misers breast,
[8] In search of gainfull graspe his name to spred,
In compasse of the hoorded heapes to finde
One bit to slake desires waves he seekes:
[9] Not all the coast where Istras trade doeth haunt,
With gemmes bedect through hew of divers kinde,
[1] Nor Lydia faire, with sweetest streames, suffice,
To quench ne answere all such thurst by half:
[2] Ne yet the soyle that bides Zephy'rus' slave
Abasht at golden shining Tagus' beames;
[3] Nor Hebrus' service may content at full;
[5] Rich though Hydaspes' sedge his feildes throwe out,
[6] Though Ganges' course his confines all doe grase
With filled force to water all his landes.
[7] To greedy grating wightes inough not all
That nature well doeth please his lack not so,

[6] Cupit hic regi proximus ipsi
Clarus claras ire per urbes;
[7] Urit miserum gloria pectus.
[8] Cupit hic gazis implere famem:
[9] Nec tamen omnis plaga gemmiferi
Sufficit Istri.—
[1] ———Nec tota sitim
Lydia vincit;—
[2] ———nec quæ, Zephyro
Subdita tellus, stupet aurato
Flumine clarum radiare Tagum;
[4] Nec si totus serviat Hebrus,
[5] Ruraque dives cingat Hydaspes;
[6] Intraque suos currere fines
Spectet toto flumine Gangem.
[7] Avidis, avidis natura parum est.

[8] This man doeth homage owe unto kingly force,
And harbrowe Rome adores where last he hauntes;
[9] Not meaning that his ploughshare should advance,
Like crooked hinde, his masters gaine with clottes
By murdering oft the ground, noe ease of toyle,
Though thousand leas his husbandmen turne up:
[1] Well pleased rests his hearth with goods, even such
[3] As pleasure may by gift another neede.
[4] A badder part the princes court regard,
With foyled foote, that stumble gives at all,
And each to lose, with no avayle to one.
[5] That might may equall harme, they power atcheive,
[6] Whose livings thred drawne out, is of such lenght,
Whom hap ne takes ere Nature calls away?
[7] The horned newed moone them blessed call
Whose wayne them misers judg when dey doeth fall.
[8] A man full rarely happye is and olde.
[9] Moe surer sleepes thee downie turfes procure:

[8] Colit hic regem, regumque lares,
[9] Non, ut presso vomere semper
Nunquam cesset curvus arator,
Vel mille secent arva coloni;
[1] Solas optat, quas donet, opes.
[3] i. e. As may give pleasure by supplying another's need.
[4] Colit hic reges, calcet ut omnes,
Perdatque aliquos, nullumque levet:
[5] Tantum ut noceat, cupit esse potens,
[6] Quota pars moritur tempore fati?
[7] Quos felices Cynthia vidit,
Vidit miseros abitura dies.
[8] Rarum est felix idemque senex.
[9] Cespes, Tyrio mollior ostro,
Solet impavidos ducere somnos.

All Tyre, where purple woven is and made,
Not so sounde slumber doth his owner yeelde.
[2] The gilted roofes the quiet rest bereaves,
And waking nights the purple drawes from ease.
[3] O that the breasts of rich men naked were,
The smothed dreades of lofty luckes that hide.
[4] The Brutian streame more milder course doeth hould
When easty winde him strikes with forces stroke.
[5] In franched minde from care the sillie soule possest,
A pot of beechy tree full sure he keepes,
With stedy hand, that feares no snatch from hold;
No suddaine fright affrayes, no theefe he dreds:
[6] With ease y-got, and single shewe he feedes,
And reakes not far the girded blades to thygh.
[7] The golden cuppe of bloody mixture keepes.
[8] The wife that y-tied is to man of meane estate,
No carking hath in order faire to set,
Nor shining gift of reddy sea she weares:

[2] Aurea rumpunt tecta quietem,
Vigilesque trahit purpura noctes.
O si pateant pectora ditum,
Quantos intus sublimis agit
Fortuna metus!
[4] ———Brutia, Coro
Pulsante fretum, mitior unda est.
[5] Pectora pauper secura gerit.
Tenet è patulâ pocula fago,
Sed non trepidâ tenet ipsa manu.
[6] Carpit faciles vilesque cibos,
Sed non strictos respicit enses.
Aurea miscet pocula sanguis.
[8] Conjux modico nupta marito,
Non disposito clara monili,
Gestat pelagi dona rubentis;

[9] Her cares free from the pluck of gemmy weight,
No stone of Eoas waves her cumber makes:
[2] Soft wool ingrainde with Sidon's purple faire
Drinkes not the red for use that her befalles:
[3] Noe Mæon needle filleth she with skeanes
By parted hewes that give the shade with art;
The silky land that lies to sunny east
Neades not the fruite from easterne tree to pluck:
[4] Everie hearbe the coulors die may mix
That distaff fills with yearne that skille ne sponne.
[5] Shee nurses not the doubtes of wedlock bed,
Of lewde suspect, of wearie workes shee shunnes.
[6] The wrathfull lampe Erinnys lighteth up,
The feastfull day adornes by pestring rowt.
[7] The pore man deemeth not his happie state,
Till wealthy ruined folk by fall it showe.
[8] Whoso therefore the middle way eschewes,
The wry and crooked walkes most sure to tread.

[9] Nec gemmiferas detrahit aures
Lapis Eoâ lectus in undâ;
[2] Nec Sidonio mollis aheno
Repetita bibit lana rubores;
[3] Nec Mœoniâ distinguit acu,
Quæ Phœbeis subditis Euris
Legit Eois Ser arboribus:
[4] Quælibet herbæ tinxere colos,
Quas indoctæ nevere manus:
[5] Sed non dubios fovet illa toros.
[6] Sequitur dirâ lampade Erinnys
Quorum populi coluere diem.
[7] Nec sibi felix pauper habetur,
Nisi felices cecidisse videt.
[8] Quisquis medium defugit iter,
Stabili nunquam tramite curret.

[9] While Phæton boy one day of father gott
To rule the raines, and eke his wayne to guide,
[2] In leaving wounted walke, and worned wayes,
With by slide while the uncouthde skies he sh[ear]es
Such place as heate of Phœbus flame ne [kouth] [3]
His ruine was the world, his fellowe plaine.
[4] Dædalus yet more larger scope and broader tooke,
Who never yet a sea by name did grace,
[5] Though Icarus sought the true and living birdes
By guile to passe, and winne the tryers right,
His fathers feathered winges despised with skorne,
To Phœbus neare with swifty gate he hies,
And christned by his slippe the sea was sure.
[6] Evell bought the great where ill exceedes the good.
[7] Let one full happy bee and highly flee;
[8] God sheild that mighty mee the vulgare eall:

[9] Dum petit unum præbere diem,
Patriosque puer concitat axes,
[2] Nec per solitum percurrit iter,
Sed Phœbeis ignota secat
Sidera flammis, currente rotâ
Secum pariter perdidit orbem.

[3] This word is conjectural, the manuscript being illegible at the close of this and the preceding line. R. H.

[4] Tenuit Latias Dædalus oras,
Nullique dedit nomina ponto.
[5] Sed dum volucres vincere veras
Icarus audet, patriasque puer
Despicit alas, Phœboque volat
Proximus ipsi, dedit ignoto
Nomina ponto.
[6] Male pensantur magna ruinis.
Felix alius, magnusque volet;
[8] Me nulla vocet turba potentem:

[9] The lee of shore my silly boate shall loath,
Let noe full winde to depth my barke bequeath.
[1] From safest creekes doeth Fortune glide, and shunne
With search in middest sea for tallest shippe,
And takes it dearest pray the near to clowde.

[9] Stringat tenuis littora puppis;
Nec magna meos aura phaselos
Jubeat medium scindere pontum.
[1] Transit tutos Fortuna sinus,
Medioque rates quærit in alto,
Quarum feriunt suppara nubes.

On the whole, as Mr. Heber has intimated, this royal translation is certainly a curious piece of pedantry; albeit, if we could raise maister Puttenham and the other court critics of Elizabeth's age, from their tombs, they would be driven to a nonplus to defend this Euphuistic labour of their virgin queen from the charge of vying with the fustian of ancient Pistol.

Not less vain, it has been said, of her person than her accomplishments, encomiastic harangues drawn from the topics of youth or beauty, were offered and received with an equal impropriety [6]. Hence did John Rainolds, the grave president of C. C. C. Oxon, close a manuscript dedication full of learned flattery, with this distich;

Princeps Elisabet, lux, decus, Angliæ,
Æternum vigeat, floreat, imperet:

while other panegyrical pens assigned to her all the attributes of Juno, Minerva, and Venus [7].

[6] Hist. of E. P. vol. iii. p. 493.
[7] Reg. MSS. 15 A. iii. and 12 A. xlvii.

Richard Mulcaster, the early master of merchant taylors' school, thus complimented her majesty's attainments in vocal and instrumental music:

Regia majestas, ætatis gloria nostræ,
Hanc in deliciis semper habere solet;
Nec contenta graves aliorum audire labores,
Ipsa etiam egregia voce manuque canit[a].

But among the numberless tributes of the muses to the perfections of Elizabeth, the following, says Mr. Andrews, is not the least elegant:

Juno potens sceptris et mentis acumine Pallas,
Et roseo Veneris fulget in ore decor;
Adfuit Elizabeth—Juno percula refugit,
Obstupuit Pallas, erubuitque Venus[b].

Moreri assures us, that she was skilled in mathematics; but what authority, says Ballard, there may be for such an assertion I know not; however, this is certain, that she was not wanting in her affection to the studies of astronomy and mathematics, as is sufficiently demonstrated by her countenance and protection of Dr. Dee, whom she frequently conversed with, visited, and rewarded. From one of the Cotton manuscripts[c] it would seem, that a petition was drawn up, in 1589, for incorporating "An Academy for the

[a] Prefixed to a book entitled, Discantus Cantiones, &c. 1553, cited by Ballard.
[b] Hist. of G. B. continued, vol. i. p. 201, 8vo.
[c] Titus, B. vi. fol. 182.

Study of Antiquities and History, to be called the Library of Queen Elizabeth." The following testimony to this queen's abilities as a statist, was given by her treasurer lord Burleigh:—"No one of her counsellors could tell her what she knew not; and when her council had said all they could, she could find out a wise counsel beyond theirs: and there never was anie great consultation about the country, at which she was not present, to her great profit and prayse[3]." Lord Bolingbroke's able delineation of her political character may conclude these brief notices. "Our Elizabeth was queen in a limited monarchy, and reigned over a people at all times more easily led than driven; and at that time capable of being attached to their prince and their country by a more generous principle than any of those which prevail in our days—by affection. There was a strong prerogative then in being, and the crown was in possession of greater legal power. Popularity was however then, as it is now, and as it must be always in mixed government, the sole true foundation of that sufficient authority and influence which other constitutions give the prince gratis, and independently of the people, but which a king of this nation must acquire. The wise queen saw it, and she saw too, how much popularity depends on those appearances that depend on the decorum, the decency, the grace, and the propriety of behaviour of which we are speaking. A warm con-

[3] Female Biography, vol. iv. p. 294.

cern for the interest and honour of the nation, a tenderness for her people, and a confidence in their affections, were appearances that ran through her whole public conduct, and gave life and colour to it. She did great things; and she knew how to set them off according to their full value, by her manner of doing them. In her private behaviour she shewed great affability, she descended even to familiarity; but her familiarity was such as could not be imputed to her weakness, and was therefore most justly ascribed to her goodness. Though a woman, she hid all that was womanish about her; and if a few equivocal marks of coquetry appeared on some occasions, they passed like flashes of lightning, vanished as soon as they were discerned, and imprinted no blot on her character. She had private friendships, she had favourites[4], but she never suffered her friends to forget she was their queen: and when her favourites did, she made them feel that she was so[5]."]

[4] Collins well observes, in his Memoirs of the Sidneys, "it was certainly to the glory of queen Elizabeth's reign, that she had the wisdom to distinguish and employ persons of eminent abilities, integrity, and honour:" and it was the shrewd interrogation of Waller to James II. who imputed all the splendour of Elizabeth's government to the sapience of her counsellors—"But pray, sire, did you ever know a weak prince make choice of wise counsellors?"

[5] Idea of a Patriot King, p. 214.

JAMES the FIRST.

Pub. May 30. 1806. by J. Scott. 442. Strand.

JAMES THE FIRST.

If there are doubts on the genuineness of the works of those two champions of the church, Henry the eighth and Charles the first; if some critics have discovered that the latter royal author stole a prayer from the Arcadia[a]; and if

[a] [This discovery was first announced in Milton's Iconoclastes. But Dr. Gill affirms, that his patient, Henry Hill, the printer, said this prayer was put in by a contrivance of Milton, who catching his friend, Mr. Du Gard, printing an edition of Icon Basilike, got his pardon by Bradshaw's interest, on condition he would insert Pamela's prayer from the Arcadia, to bring discredit on the book, and the author of it. I wonder, says Toland, at the easiness of Dr. Gill, to believe so gross a fable; when it does not appear that Du Gard, who was printer to the parliament, ever printed this book, and that the prayer is in the second edition, published by R. Royston. And if the king's friends thought it not his own, what made them print it in the first impression of his works in folio, by Royston, in 1662; when Milton could not tamper with the press? Or why did they let it pass in the last impression in folio by Chiswell, in the year 1686, when all the world knew it was long before exposed in Iconoclastes? Henry Hill turned papist in king James's time, to become his printer, as he was Oliver's before. Amyntor, pp. 153-5. Notwithstanding this cogent reasoning, Dr. Francis Bernard confirmed Dr. Gill's testimony, declaring that he remembered very well, Mr. Henry Hill, the printer, told him he had heard Bradshaw and Milton laugh at their inserting a prayer out of sir Philip Sidney's Arcadia, at the end

the very existence of king Richard's sonnets has been questioned; yet there is not the least suspicion that the folio under the respectable name of James the first, is not of his own composition[3].

Roger Ascham may have corrected or assisted periods of *his* illustrious pupil; but nobody can imagine that Buchanan dictated a word of the "Dæmonologia[4]," or of the polite treatise, in-

of king Charles's book. Wagstaff's Vindication of King Charles, p. 51. For more arguments in exoneration of this charge, see Vindiciæ Carolinæ, p. 28.]

[Dr. Lort suggests a doubt, whether the Basilicon Doron, printed soon after his accession to the English throne, be the composition of James the first. At least, he says, the style must have been smoothed and polished, to accommodate it to English tastes. Camden also speaks of its having been corrected; but I have not been able to ascertain whether in matter or style, the Scotish edition being a book of such rare occurrence. The English one was reprinted in 1681, by order of James the second. The learned Mr. Beloe has pointed out a ludicrous mistake respecting it by Moreri, the celebrated compiler of the Historical Dictionary, who having occasion to mention the Doron Basilicon, speaks of *Dorus Basilicus*, as the name of an author. Beloe's Miscellanies, vol. ii. p. 96.]

[4] ["Dæmonologie; in Forme of a Dialogue, divided into three Bookes," was printed at Edinburgh in 1597, and at London in 1603, 4tō.: the preface is signed JAMES R. It has been said that the prosecution of one Agnes Wilson discovered the whole mystery of witchcraft, and from those discoveries king James compiled his Dæmonologia. See Gent. Mag. vol. vii. p. 556. The royal penman protests that his treatise was

tituled, "" A Counterblast to Tobacco[5]." Quotations, puns, scripture, witticisms, superstition, oaths, vanity, prerogative, and pedantry, the ingredients of all his sacred majesty's performances, were the pure produce of his own capacity, and deserving all the incense offered to such immense erudition, by the divines of his age, and the flatterers of his court. One remark I cannot avoid making; the king's speech is always supposed by parliament to be the speech of the minister: how cruel would it have been

undertaken, "not in any wise to serve for a shew of learning and ingine, but onely to resolve the doubting harts of many, that such assaultes of Sathan are most certainly practized, and that the instrumentes thereof merit most severly to be punished: against the damnable opinions of two principally; whereof the one called *Scot*, an Englishman, is not ashamed in publike print to deny that there can be such a thing as witchcraft; and the other called *Wierus*, a German physition, sets out a publick apologie for all these craftes-folkes." Pref. to the reader. A vindication of Scot and Wierus against the imputation of king James, was published by Webster, in his "Displaying of supposed Witchcraft." But as the ready way, observes Dr. Johnson, to gain king James's favour, was to flatter his speculations, the system of dæmonologie was immediately adopted by all who desired either to gain preferment or not to lose it. Introduction to the tragedy of Macbeth.]

[5] [By the Dæmonologia, and Counterblast, says Granger, James the first lost as much reputation as he had gained by his Basilicon Doron. Biog. Hist. vol. ii. p. 1.]

on king James's ministers, if that interpretation had prevailed in his reign[6]!

Besides his majesty's prose works, printed in folio, we have a small collection of his poetry, under this title,

[6] It is observable, that notwithstanding his boasted learning, he was so ignorant of a country which had such strong connexions with his own, that when queen Elizabeth wanted to hinder him from matching with a daughter of Denmark, Wotton, her embassador, persuaded him that the king of Denmark was descended but of merchants, and that few made account of him or his country but such as spoke the Dutch tongue. Harris's Life of King James, p. 31, quoted from Melvil. Historians seem little more acquainted with the queen, than his majesty was with her country. Her gallantries are slightly mentioned; yet it is recorded, that James being jealous of her partiality to the earl of Murray, then esteemed the handsomest man in Scotland, persuaded his great enemy the marquis of Huntley, to murder him, and by a writing under his own hand promised to save him harmless. Ib. p. 14, taken from Burnet. Queen Anne's ambitious intrigues are developed in the Bacon papers, among which is one most extraordinary passage, entirely overlooked, and yet of great consequence to explain the misfortunes into which her descendants afterwards fell. The pope sends her beads and reliques, "and thanks her for not communicating with heretics at her coronation." Vol. ii. p. 503, 504. And this evidence of her being a papist is confirmed by a letter from sir Ch. Cornwallis to the earl of Salisbury, in which he tells him, "that the Spanish embassador had advertised that the queen should say unto him, he might one day peradventure see the prince on a pilgrimage at St. Jago." Harris's Life of James, p. 33, in a quotation from Winwood.

"His Majesty's Poeticall Exercises[7] at vacant Houres. Edinb.[8]"

In the preface he condescends to make an excuse for their incorrectness, as having been written in his youth, and from his having no time to revise them afterwards; so that, "when his ingyne and age could, his affaires and fasherie would not permit him to correct them,—scarslie but at stollen moments he having the leisure to blenk upon any paper." However, he bribes the readers' approbation, by promising if these are well received, to present them with his Apocalyps and Psalms. This little tract contains, "The Furies[9], and the Lepanto[10]."

[7] [Edmund Bolton, in his Hypercritica, sect. iii. says, "he dare not presume to speak of his majesty's exercises in this heroick kind; because he saw them all left out of that volume which Montague, lord bishop of Winchester, hath given us of his royal writings." This was the fact: whence it may be inferred, that the poetry of king James was omitted by royal command.]

[8] [A thin small-sized quarto, handsomely printed at Edinburgh, in 1591, by Rob. Waldegrave, printer to the king's majesty.]

[9] [Translated from the French of Du Bartas; and particularly referred to in Sylvester's subsequent version of the same poem.]

[10] [A poem of the king's own enditing, which Du Bartas turned into French. His translation was printed at Edinburgh, 1591, 4to.]

His majesty wrote other poetical pieces, particularly,

"An Encomium on Sir Philip Sydney[3]."

"Two Sonnets[4]."

"Some verses prefixed to Tycho Brahe's works[5]."

And he began "a translation of the Psalms[6]."

Another of his poems is preserved in Drummond of Hawthornden's works[7]; and a poem by lord Stirling upon that poem. The original of the king's sonnet is in the Advocates' library at Edinburgh[8]; as I have been obligingly informed, among other communications, by a gentleman of great knowledge and merit. By this sketch, king James appears to have been a painstaking writer; for there are alterations and

[3] Printed in Harris's Life of K. James, p. 138.

[4] Printed in his Works, p. 89, 137.

[5] Vide Biograph. Brit. vol. iv. p. 2506.

[6] Harris, p. 137. [In Reg. MS. 18 B. xvi. in the king's handwriting, occur his version of twenty-six psalms, with the Lord's prayer, and the song of Moses. His entire translation of the Psalter was printed at Oxford, with a licence from Charles I. in 1631. It is remarkable, says Granger, for its flat simplicity, and the abundance of unmeaning expletives.]

[7] [Reprinted in Percy's Reliques, vol. ii. p. 313.]

[8] [From the college library at the same place, a more successful effusion has been recently communicated to Mr. Ellis, and may be seen in the last edition of his Specimens of the early English Poets, vol. iii. p. 6.]

amendments in every line. It is followed by a fair copy, in the handwriting of lord Stirling; in so worthy an office did his majesty employ his secretary of state!

Many of his letters are extant; several in the Cabala; others among the Harleian MSS. in the British Museum[6]; others in Howard's collection[7]; and one among the Burleigh papers, published by Murdin.

Two other pieces I find ascribed to him, but I doubt if they are genuine; they are called,

"The Prince's Cabala, or Mysteries of State;"

written by king James I. printed in 1715.

"The Duty of a King in his royal Office[8]."

[6] [One of these, exposing the preposterous passion of this monarch for dogs and horses, is printed in Nugæ Antiquæ, vol. i. p. 394.]

[7] P. 241, 523.

[8] Somers' Tracts, 2d Coll. p. 188. I am obliged for the notice of some of these pieces to Mr. Harris's judicious Life of this monarch, which I had not seen when this work was written, as the life of Charles I. by the same author, has been published since the first edition of this Catalogue went to the press. Whoever desires to see a compendious account of the enormities of those reigns, will find them exactly detailed in Mr. Harris's accurate compilations. [Mr. G. Herbert, being prælector of the rhetorical school at Cambridge, 1618, passed by those fluent orators that domineered in the pulpits of Athens and Rome; and insisted to read an oration of king James, which he analysed;

Bishop Montague translated all his majesty's works into Latin: a man of so much patience was well worthy of favour.

[The earliest publication of king James has escaped the observation of lord Orford. It was entitled,

"The Essayes of a Prentise[9] in the divine Art of Poesie," and imprinted at Edinburgh by T. Vautrollier, 1584, 4to.

The following are its principal contents:

"Ane Quadrain of Alexandrin Verse."

"Twelf Sonnets of Invocations to the Goddis."

"The Uranie, or heavenly Muse." Translated from Du Bartas.

"Ane metaphoricall Invention of a Tragedie callit Phœnix."

"A paraphrasticall Translation out of the Poete Lucane."

"Ane schort Treatise conteining some Reulis and Cautelis to be observit and eschewit in Scottis Poesie."

shewed the concinnity of the parts, the propriety of the phrase, the height and power of it to move affections, the style *utterly unknown to the ancients*, who could not conceive what kingly eloquence was, in respect of which those noted demagogi were but hirelings and triobulary rhetoricians. Hacket's Life of Williams, p. 175.]

[9] Francis Jones, in an address to the reader, before "Thule, or Vertues Historie," 1598, says, in probable allusion to this modest title, "Fly farre the name of *prentise-poetrie*." It may be deserving of notice, that the monarch was only eighteen years of age when he put forth his miscellany.

"Sonnet of the Authour to the Reader," prefixed.

"Another, decifring the perfyte Poete."

"The CIIII. Psalme, translated out of Tremellius."

"Ane schort Poeme of Tyme."

"A Table of some obscure Wordis with their Significations, after the Ordour of the Alphabet."

"Sonnet of the Authour."

The only portion of this miscellaneous volume which can interest a modern critic, or recompense a poetical amateur for the trouble of perusal, is the treatise containing rules and cautions to be observed in prosecuting an art which the royal author essayed to teach, during his own apprenticeship to the Muses. The performance is "curious though stupid," says Pinkerton, by whom the heads of the several chapters are enumerated in his list of Scotish poets, p. cxix.

This regal lawgiver of Parnassus professes to have composed his work "for twa caussis. The *ane* is; as for them that wrait of auld, lyke as the tyme is changeit sensyne, so is the ordour of poesie changeit. The *uther* cause is; that as for thame that hes written in it of late, there hes never ane of thame written in our [Scotish] language. For albeit sindrie hes written of it in English, quhilk is lykest to our language, zit we differ from thame in sindrie reulis of poesie, as ze will find be experience."

Who were the sundry English writers that had framed rules for poetic composition, anterior to king James, the researches of the present editor have not enabled him to ascertain. Gascoigne, indeed, had printed "Certayne Notes of Instruction concerning

the making of Verse or Ryme," at the end of his Posies, in 1575; and Warton [2] mentions an old book on the same subject by "one Fenton," the existence of which is extremely doubtful: but Webbe's Discourse of English Poetry, in 1586, is the earliest publication of the kind, that has descended to us, which can be regarded as a didactic treatise [3]. Puttenham's more methodical work, which is justly remarked, by Mr. Neve [4], to contain a treasure of poetical and historical anecdotes, did not make its appearance in print till 1589.

[2] Hist. of Eng. Poetry, iii. 481. It is probable, that Warton derived his suggestion from the Catalogue of Capell's Shakesperiana, which imputes an "Art of English Poesy" to *Fenton*, that must have been Puttenham's. Our historian notices a French "Art Poetique" so early as 1548. Ut sup. p. 350.

[3] Webbe proposed to effect a reformation in English poetry, "by having some perfect platform or prosodia of versifying ratified, in imitation of the Greeks and Latins." See an analysis of his scarce book in Oldys's British Librarian. The same romantic attempt to "fetter English verse in Roman manacles," was made by Harvey and Spenser, by Sidney and Stanihurst, by Fraunce and Barnefield, &c. but without procuring sufficient admirers to convert such novel modes into standard measures. Milton, or his nephew Phillips, truly says, they neither become the English, nor any other modern language; and Wayton has forcibly stigmatised the short-lived fashion as an "unnatural and impracticable mode of versification." Old Chapman, however, had long before scouted the exotic form of English poesy in those "strange garments, Rome's hexameters;" and so had satiric Nash, in his pen-combat with Gabriel Harvey.

[4] See Cursory Remarks on some of the ancient English Poets, particularly Milton, p. 10.

As a specimen of king James's proficiency in an art which he instructed others to cultivate, the following sonnet, directed to the "docile bairns of knawledge," may to some readers be acceptable.

Sen for zour saik I wryte upon zour airt,
Apollo, Pan, and ze, ô Muses nine,
And thou ô Mercure, for to help thy pairt
I do implore; sen thou be thy ingyne
Nixt efter Pan had found the quhissill, syne
Thou did perfyte, that quhilk he bot espyit:
And efter that made Argus for to tyne
(Quha kepit Io) al his windois by it.
Concurre, ze gods, it can not be denyit;
Sen in your Airt of Poesie I wryte.
Auld birds to learne by teiching it is tryit,
Sic docens discam, gif ze help to dyte.
Then, reidar, sic of nature thou have pairt,
Syne laikis thou nocht, bot heir to reid the airt.

Another quatorzain by this "refractory genius," as Mr. Ellis has humorously termed king James, will prove sufficient exemplars of his style. It concludes his volume of Prentice-Poetry.

"SONNET OF THE AUTHOUR.

"The facound Greke, Demosthenes by name,
His toung was ones into his youth so slow,
As evin that airt[5], which floorish made his fame,
He scarce could name it for a tyme, ze know.

[5] Rhetorique.

So of small seidis the Liban cedres grow:
So of an egg the egle doeth proceid:
From fountains small great Nilus' flood doeth flow:
Evin so of rawnis do mightie fishes breid.
Therefore, good reader, when as thow dois reid
These my first fruictis, dispyse them not at all:
Who watts bot these may able be indeid
Of fyner poemis the beginning small?
Then, rather loave my meaning and my panis,
Then lak my dull ingyne and blunted branis[6]."

Three moral stanzas by king James, in Scotish orthography, were printed in vol. i. of the Maitland Poems, with the title of "Sonet;" a term of indefinite application among our early makers. In the folio edition of his works[7] was inserted

"His Majestics owne Sonet,"

which chancellor Thirlstane, a man of genius and a scholar, was so courteous as to render into Latin verse. The king repaid him with an epitaph in his very best style[8]. Another sonnet of *his own*, written at Newmarket, January 1616, in consequence of being prevented from hunting by a fall of snow, is contemptible for its childish peevishness. Bagford mentions an

[6] There is no question, says Granger, but James laboured hard to outdo Sternhold and Hopkins; but he has frequently fallen short of them. He is indeed a singular instance that there is no more a royal way to poetry than there is to geometry. Biog. Hist. vol. ii. p. 20.

[7] Page 89; but first printed in 1589.

[8] See Spotswood's Hist. of the Church of Scotland, 1668, p. 411.

instance of lamentation still more unmanly, in Harl. MS. 5979[9]. In the "Muses Welcome to King James," printed at Edinburgh, in 1618, folio, the royal visitor greeted his Scotish subjects with a string of punning rhymes on the names of certain learned professors, which some of them were sagacious enough to turn into Latin[2]. Lord Hardwicke remarks, that some verses by king James on sir P. Sidney's death are

[9] See Pinkerton's Hist. of the Scotish Poets, p. cxix.

[2] As a sample of the literary taste which prevailed at this academic visitation, these quibbling verses on the names of the college disputants, are here subjoined:

As *Adam* was the first of men, whence all beginning tak:
So *Adam-son* was president, and first man in this act.
The theses *Fair-lie* did defend, which thogh they lies contain;
Yet were *fair lies*, and he the sam right *fairlie* did maintein.
The field first entred master *Sands*, and there he made me see
That not all *sands* are *barren* sands, but that some *fertile* bee.
Then master *Young* most subtilie the theses did impugne,
And kythed *old* in Aristotle, although his name bee Young.
To him succeeded master *Reid*, who thogh *reid* be his name,
Neids neither for his disput blush, nor of his speach think shame.
Last entred master *King* the lists, and dispute like a *king*,
How reason reigning as a *queene* shuld anger underbring.
To their deserved praise have I thus playd upon their names;
And wish their colledge hence be cald the colledge of KING JAMES.

These lines serve to verify the remark of Mr. Bramston in his Art of Politics:

"When James the first, at great Britannia's helm,
Rul'd this word-clipping and word-coining realm;
No word to royal favour made pretence,
But what agreed in sound and clash'd in sense."

rather elegant, and one of his speeches about the union has some masterly touches in it[3].

Other elegiac verses on the death of his queen, occur in Sloan MS. 1786, and were published in letters on the collections of the British Museum.

But perhaps the most dignified specimen of king James's poetic capability was prefixed to his ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ[4], and addressed to his promising son, Henry Frederick, prince of Wales. Bishop Percy has reprinted it in his Reliques[5], and declares that it would not dishonour any writer of that time.

Having mentioned the kingly gift of this monarch to his eldest son, it will be but justice to its merits, and to its reputation, to cite a few of those passages which have been penned in its praise.

In this book, says Camden, is most elegantly pourtrayed and set forth the pattern of a most excellent, every way accomplished king. Incredible it is how many hearts and affections he won unto him by his correcting of it, and what an expectation of himself he raised amongst all men even to admiration. Archbishop Spotswood also regards it as having contributed more to facilitate the accession of James to the throne of England, than all the discourses published by other

[3] Manuscript note in Mr. Gough's copy of Royal and Noble Authors.

[4] Printed at Edinburgh by R. Waldegrave, in 1599; and reprinted at London by Norton, Kingston, &c. on the writer's accession to the English throne in 1603. A Latin translation appeared in the following year, and a French one soon after.

[5] Vol. ii. p. 312.

writers in his favour. Lord Bacon considered it as excellently written; and Mr. Locke pronounced its author, "that learned king, who well understood the notions of things." Hume says, "whoever will read the Basilicon Doron, particularly the two last books, will confess James to have possessed no mean genius;" and Mr. Andrews terms it "a well-written treatise on the arts of government, clothed in as pure a style as the age would admit, and not more chargeable with pedantry, than contemporary books of a serious kind."

As the book is sufficiently common, a very short extract will suffice. It is taken from the third section, entitled, "Of a King's Behavior in indifferent Things."

"It is a true olde saying, that a king is as one set on a stage, whose smallest actions and gestures, all the people gazinglie doe beholde: and therefore although a king be never so præcise in the discharging of his office, the people who seeth but the outward part, will ever judge of the substance by the circumstances; and according to the outward appearance, if his behaviour be light or dissolute, will conceive præ-occupied conceits of the king's inward intention: which, although with time, the trier of all trueth, it will evanish by the evidence of the contrarie effects, yet *interim patitur justus*; and præ-judged conceits will, in the mean time, breed contempt, the mother of rebellion and disorder. And besides that, it is certaine that all the indifferent actions and behaviour of a man, have a certaine holding and dependence either upon vertue or vice; according as they are used

or ruled: for there is not a middes betwixt them, no more than betwixt their rewards, heaven and hell.

"Be carefull then, my sonne, so to frame all your indifferent actions and outward behaviour, as they may serve for the furtherance and forthsetting of your inward vertuous disposition.

"The whole indifferent actions of a man I divide in two sorts: in his behaviour in things necessarie, as food, sleeping, raiment, speaking, writing, and gesture; and in things not necessarie though convenient and lawfull, as pastimes or exercises, and using of companie for recreation.

"As to the indifferent things necessary, although that of themselves they cannot be wanted, and so in that case are not indifferent; as likewaies in case they be not used with moderation, declining so to the extremitie, which is vice: yet the qualitie and forme of using them, may smell vertue or vice; and be great furtherers to any of them."

The "Basilicon Doron" was turned into Latin quadrains by Peacham, and ornamented with emblematical figures. The manuscript copy presented to prince Henry, is in Reg. MS. 12 A. lxvi. It was partly translated into Latin and English verse also by William Willymat, under the title of "Speculum Principis; a Princes Looking Glasse, or a Princes Direction; very requisite and necessarie for a Christian Prince, to view and behold himselfe in, containing sundrie wise, learned, godly, and princely Precepts and Instructions, excerpted and chosen out of that most Christian and vertuous ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, his

Majesties Consent and Approbation being first had and obtained thereunto." It was printed at Cambridge in 1603, 4to.

John Ferrour has a poem among the royal manuscripts[6], entitled, "The Portrait of a Prince," but which the author forbore to finish after he had seen the admirable work of king James addressed to his son[7].

Besides the poetical essays and prose pieces mentioned by lord Orford, the following productions are attributed to this monarch:

"The true Lawe of free Monarchies, or the reciprock and mutuall Dutie betwixt a free King and his naturall Subjects." Edinb. without date.

"A Declaration of the Kings Majesties Inten-

[6] 18 A. xxiv.

[7] Wither says, in his Verses on the Obsequies of prince Henry, 1613, addressing king James:

I grieve the lesse,
Thy *kingly gift* so well prevaild to make him
Fit for a crowne of endlesse happinesse,
And that it was th' Almightie's hand did take him,
Who was himself a book for kings to pore on,
And might have bin thy BASILIKON DORON.

The harsh and forced close of this stanza, calls to mind a similar termination in the opening of Milton's 11th sonnet:

"A book was writ of late call'd *Tetrachordon*, &c.
Numbering good intellects; now seldom por'd on."

Strange! that such a specimen of the sonnet should have been *selected* by Dr. Johnson; and little less strange, that this popular species of composition should not have been particularized as an order of verse, in the Encyclopædia Britannica.

tioun and Meaning toward the last Actes of Parliament." Edinb. 1585.

"Ane fruitful Meditation, conteining ane plaine and facill Expositioun of the 7, 8, 9, and 10 Verses of the xx Chapt. of the Revelatioun, in Forme of ane Sermone[8]. Set doun by the maist Christiane King, and synceir Professour and cheif Defender of the Treuth, James the 6 King of Scottis." Edinb. 1588, 4to.

"Ane Meditatioun upon the 25, 26, 27, and 29 Verses of the xv Chapt. of the first Buke of the Chronicles of the Kingis. Set doun be the maist Christiane King, &c. James the sext, King of Scottis." Edinb. 1589, 4to. To this tract was subjoined his Majesties *awn* Sonnet, which seems to have been composed on the dispersion of the Spanish armado.

"A Discourse of the Powder Treason."

"An Apologie for the Oath of Allegiance," first set out anonymous, and afterwards published with the præmonition, under his majesty's owne name.

"A Præmonition to all Christian Monarches, free Princes and States, written both in English and Latine by his Majestie."

"A Declaration against Vorstius, written by his Majestie first in French, after translated into English by his Majesties leave."

"A Defence of the Right of Kings, against Car-

[8] In Reg. MS. 18 B. xiv. is king James's autograph copy of his Paraphrase upon the Revelations, extending to the whole 22 chapters, with an epistle addressed "To the quhole Christiane Kirke militant, in quhat sumevir pairte of the earth."

dinal Perron, written by his Majestie in French, and thereafter translated into English by his Majesties leave."

"Five Speeches:—

"First, in parliament, anno 1603.

"Second, in ditto, 1605.

"Third, at Whitehall, 1607.

"Fourth, at ditto, 1609.

"Fifth, in the starre chamber, 1616."

Mr. Brand has a small volume entitled, "Regales Aphorismi; a royal Chain of golden Sentences, divine, morall, and politicall, as at severall Times and on several Occasions they were delivered by King James. Collected by certain reverend and honourable Personages attending on his Majesty." Lond. 1650. An advertisement to the reader says, "This book hath a preheminence above any other which as yet hath ever been published in king James his name. For though the other books were dictated by him, and some passed more immediately under his own hand, yet these apothegms proceeded immediately from his own voice." The book contains 386 sentences.

The portraiture of king James as a monarch and a man, has been strikingly exhibited by Wilson and Osborn, by sir Edward Peyton and sir Anthony Weldon, but with more apparent candour of discrimination in Harington's Nugæ Antiquæ, and the Appendix to Fragments of Scotish History. In the latter work, it is said, "he was werey witty, and had als maney redey vitty jests, as aney man livinge, at vich he wold not smyle himselffe, bot deliver them in

a grave and serious maner. He was werey crafty and cunning in pettey thinges, as the circumventinge aney grate man, the change of a favorite, &c. in so much as a werey wise man was wount to say, he believed him 'the wisest foole in Christendome,' meaning him wise in small thinges, but a foole in weighty affaires[9]. He was infinitely inclined to peace, bot more out of feare than conscience, and this was the gratest blemishe this king had through all his reign. In a word he was, take him altogether, and not in peeces, suche a king, I wishe this kingdome have never aney worsse, on the conditione not aney better; for he lived in peace, dyed in peace, and lefte all his kingdomes in a peaceable conditione, with his awen motto—*Beati pacifici.*"

Fleming thus heightens this commendation in his Monogramma Regum Anglorum; "Pacificus doctus Jacobus, Solomonque secundus[2]:" and it may be

[9] Mr. Seward observes, that he was stiled *maximus in folio, minimus in solio.* Hunting and school divinity, he adds, seem to have been his favourite pursuits; pursuits, of which the chase is painful and dangerous, and the end of no importance. Biographiana, vol. ii. p. 432.

[2] Stemma Sacrum, 1660. Granger remarks, that James was sarcastically called Solomon the son of David, by Henry the fourth of France; but the title was also gravely applied to him by his own subjects, as again appears from the following introduction to a panegyrical poem of William Vener's, in R. 2. MS. 18 A. xxii.

Heroicke Ceser, and most puissant kinge,
Monarch of mightie Brittaine, Europs mirror,
A second *Sollomon*, whose ore spreddinge winge
Doth safelie sheeld us from all forreine terror, &c.

added from Granger, that the love of peace seems to have been the ruling passion in James the first. To this he sacrificed almost every principle of sound policy. He was eminently learned, especially in divinity; and was better qualified to fill a professor's chair than a throne[3]. His speculative notions of regal power were as absolute as those of an eastern monarch; but he wanted that vigour and firmness of mind which was necessary to reduce them to practice. His consciousness of his own weakness in the exertion of his prerogative, drew from him this confession: "that though a king *in abstracto*, had all power, a king *in concreto*, was bound to observe the laws of the country which he governed." But if all restraints on his prerogative had been taken off, and he could have been in reality that abstracted king which he had formed in his imagination, he possessed too much good nature to have been a tyrant[4].]

[3] His majesty (James I.) our soveraigne, says Peacham, would dispute altogether in points and profound questions of divinity. Compleat Gent. 1622, p. 195.

[4] Biog. Hist. vol. i. p. 312. Richard Taileboys has an "Ellegiack Encomium," in lamentable verse, on James the first, who "dyed at his most delightfull and princely house att Theobolds, on the Lords day, about twelve a clocke at noone, being the xxvij° day of March, A.D. 1625, &c." Reg. MS. 18 A, xlii.

CHARLES THE FIRST.

THE works of this prince were soon after his death collected and published together in a volume, intituled,

"Reliquiæ sacræ Carolinæ; or the Works of that great Monarch and glorious Martyr, King Charles the First, both civil and sacred," printed by Sam. Brown at the Hague, without date. After the restoration, a fine edition was published in folio[2], containing, besides the famous Εικων Βασιλικη[3], several of his

"Speeches, Letters, Declarations, and Messages for Peace[4];" his

"Answer to a Declaration of the Commons[5];" the

[1] [In 1662, by James Flesher, for R. Royston, and forms a handsome piece of typography. A copious life of the royal author is prefixed by Richard Perrinchiefe.]

[2] Which has gone through forty-seven impressions: the number of copies are said to have been 48,000. Harris's Life of Charles I. p. 115. [Vindiciæ Carolinæ: or a Defence of Εικων Βασιλικη, was published in 1692, and is written with much acumen.]

[4] [Mr. Reed, with his accustomed critical correctness, has pointed out these letters, declarations, and messages, to be the composition of lord Clarendon, lord Falkland, and sir John Colepepper.]

[5] [This article is not apparent in the table of contents.]

Bryant fc.

CHARLES the FIRST.

Pub. May 20. 1784. by J. Scott. 442 Strand.

"Five Papers which passed between his Majesty and Mr. Alex. Henderson at Newcastle, concerning the Alteration of Church-government[6];" the

"Papers on the same Subject exchanged between the King and the Ministers at Newport;" and the

"Prayers which he used in his Sufferings, and delivered immediately before his Death to Bishop Juxon[7]."

I shall not enter into the controversy whether the Εικων Βασιλικη was composed by king Charles or not; a full account of that dispute may be found in the General Dictionary[8]. For the rest

[6] [Lord Clarendon declares that the king was so much too hard for Mr. Henderson in this argumentation, and the old man himself was so far convinced and converted, that he had a very deep sense of the mischief he had himself been the author of, or too much contributed to, and lamented it to his nearest friends and confidents; and died of grief, and heart-broken, within a very short time after he departed from his majesty. Hist. of Rebellion, vol. iii. p. 24.]

[7] Some letters and instructions, not much to his honour, were omitted in this collection, particularly his letters to two popes, and some of those taken in his cabinet at Naseby. Harris, p. 98, 117. Surely it was at least as allowable for his friends to sink what did not tend to his glory, and what were never intended for publication, as it was for his enemies to print his most private correspondences with his wife.

[8] Vol. iii. p. 359, and vol. x. p. 76.

of the papers mentioned above, there is no doubt but the greater part were of his own enditing. His style was peculiar and the same: it was formed between a certain portion of sense, adversity, dignity, and perhaps a little insincerity[9]. He had studied the points disputed between the protestants, papists, and sectaries; and the troubles of his reign dipped him so deep in those discussions, that between leisure and necessity, he may well be believed to have thrown together the chief papers included in this volume; to which may be added, that his enemies did not often indulge him in the assistance of many or able clergymen of his own.

Besides these pieces, we have

"His Majesty's Reasons against the pretended Jurisdiction of the High Court of Justice, which he intended to deliver in Writing on Monday, Jan. 22, 1648, faithfully transcribed

[9] [Some historians, says Hume, have rashly questioned the good faith of Charles; but for this reproach the most malignant scrutiny of his conduct, which in every circumstance is now thoroughly known, affords not any reasonable foundation: on the contrary, if we consider the extreme difficulties to which he was so frequently reduced, and compare the sincerity of his professions and declarations, we shall avow that probity and honour ought justly to be placed among his most shining qualities. Hist. of England, vol. i. p. 469.]

out of the original Copy under the King's own Hand [2]."

"A Letter to his Queen[3]."

"A Letter to the Marquis of Newcastle[4]."

Several of his manuscript letters are extant, in private hands; and some among the Harleian manuscripts.

This prince, like his father, did not confine himself to prose: bishop Burnet, and from him Mr. Harris, p. 125, has given us a pathetic elegy said to be written by Charles in Carisbrook castle. The poetry is most uncouth and unharmonious; but there are strong thoughts in it, some good sense, and a strain of majestic piety.

His majesty likewise translated [5]

"Bishop Saunderson's Lectures de Juramenti promissorii Obligatione,"

which he desired bishop Juxon, Dr. Hammond, and Mr. Thomas Herbert, to compare with the original. This translation was printed in 8vo. at London, 1655. A man who studies cases of conscience so intimately, is probably an honest

[2] General Dictionary, vol. ix. p. 62.

[3] Printed in the Appendix to Carte's Life of the Duke of Ormond.

[4] Vide Somers's Tracts, vol. iv. p. 168.

[5] Peck's Desid. Curios. vol. ii. lib. viii. p. 1.

man; but at least he studies them in hopes of finding that he need not be so very honest as he thought[6]. Oliver Cromwell, who was not quite so scrupulous, knew, that casuistry is never wanted for the observance of an oath; it may to the breach of it: had he trusted the king, his majesty would probably not have contented himself with Dr. Saunderson, but would have sought some casuist who teaches, that faith is not to be kept with rebels.

[In 1659, 8vo. was printed at London,

"Bibliotheca Regia; or the royal Library, containing a Collection of such of the Papers of his late Majesty King Charles, the second Monarch of Great Britain, as have escaped the Wrack and Ruines of

[6] [Lord Clarendon's estimate of the king's morality was very different from what lord Orford has formed, and might be fitly cited by way of juxta-position, if its length were not an impediment. The conclusion, however, shall be given. King Charles "was the worthiest gentleman, the best master, the best friend, the best husband, the best father, and the best Christian that the age in which he lived produced: and if he were not the greatest king, if he were without some parts and qualities which have made some kings great and happy; no other prince was ever unhappy who was possessed of half his virtues and endowments, and so much without any kind of vice." Hist. of Rebellion, vol. iii. p. 199.]

these Times; not extant in the Reliquiæ Carolinæ, or the exact Collection of Edward Husbands. In two Books: the first relating to the Concernment of the Church; the second, unto those of the civil State: with some occasional Observations for the better Understanding and Coherence of some Parts thereof."

These papers had probably appeared in detached 4to. pamphlets as they were occasionally produced.

An epitome of the controversy respecting the real author of Εικων Βασιλικη was drawn up by Mr. Nichols in his Appendix to the Anecdotes of Bowyer, and seems to leave a preponderance of testimony in favour of king Charles, rather than of Dr. Gauden. Nash, in his History of Worcestershire[7], has likewise drawn together the principal arguments on each side of this curious inquiry, and finds reason to conclude, from some observations of bishop Warburton, and the whole of the evidence, both external and internal, that Gauden was not the author of the book in question. The only similitude he could find between this and Gauden's other works, consisted in the quaint Greek title, which, as he observes, might not be given to the former by the king, but by the publisher, to humour the false taste of the times. Granger adds, that whoever examines the writings of the king and the divine, will find them specifically different; and must from taste and sentiment conclude king Charles could no more descend to write like Gauden, than Gauden could rise to the purity and dignity of

[7] Vol. ii. p. clvii.

Charles[8]. A more forcible testimony has been afforded by Mr. Gough, from the affirmation of lord Winchelsea, that archbishop Juxon said, "to his certain knowledge the *Icon Basilikè* was all composed and written by king Charles the first[9]." Hume considers it as the best prose composition, which at the time of its publication was to be found in the English language[2]. Dr. Smollett says, it abounds with such manly sentiments of piety and good sense, as reflect unfading honour upon the memory of the royal author[3]; and the late excellent bishop Horne recommended it as a book inferior only to the sacred writings, and which it were much to be wished was the companion of every son and daughter of the church of England[4]. Mr. D'Israeli has farther remarked, that the political reflections it contains, will be found not unworthy of Tacitus[5].

The pious and sensible meditations adjoined to each section of this work, were metrically paraphrased by Dr. Richard Watson, chaplain to the duke of York, and printed at Caen in Normandy, 1660[6], with this title:

[8] Biog. Hist. vol. iii. p. 51.

[9] See also sir Wm. Dugdale's Short View of the late Troubles in England, p. 380.

[2] Hist. of England, vol. vii. p. 160.

[3] Hist. vol. vii.

[4] Sermon preached at St. Mary's, Oxon, Jan. 30, 1761.

[5] Cur. of Lit. vol. i. p. 39.

[6] Wood describes this book as printed at London in 1661; but if there was such an edition, it must have been reprinted

"The royall Votarie laying downe Sword and Shield, to take up Prayer and Patience: the devout Practice of his sacred Majesty, King Charles I. in his Solitudes and Sufferings."

This metrical paraphrase is very inferior to the prose original, from which a short extract only shall be offered, as the book itself is so common; having passed, as Burnet says, through more impressions than any book in his age.

"To the Prince of Wales.

"Sir, this advantage of wisdome you have above most princes, that you have begun and now spent some years of discretion, in the experience of troubles and exercise of patience, wherein piety and all vertues, both morall and politicall, are commonly better planted to a thriving, (as trees set in winter,) then in the warmth and serenity of times, or amidst those delights which usually attend princes' courts in times of peace and plenty; which are prone either to root up all plants of true vertue and honour, or to be contented only with some leaves and withering formalities of them, without any reall fruits, such as tend to the public good; for which princes should alwayes remember they are born, and by Providence designed.

"I had rather you should be Charles *le bon* than *le grand*[7], good than great. I hope God hath designed

from that above specified. Dr. Watson is said to have suffered much from his loyal and religious zeal. Vide Fasti Oxon. vol. ii. col. 150.

[7] Lord Orrery seems to have had this sentiment in view,

you to both; having so early put you unto that exercise of his graces and gifts bestowed upon you, which may best weed out all vicious inclinations, and dispose you to those princely endowments and employments, which will most gain the love and intend the welfare of those over whom God shall place you.

"With God I would have you begin and end, who is KING of Kings! the sovereign disposer of kingdoms of the world; who pulleth down one and setteth up another.

"The best government and highest soveraignty you can attain to, is to be subject to him; that the sceptre of his word and spirit may rule in your heart.

"The true glory of princes consists in advancing God's glory, in the maintenance of true religion and the church's good; also, in the dispensation of civill power, with justice and honour to the publick peace.

"Piety will make you prosperous; at least, it will keep you from being miserable: nor is he much a loser, that loseth all, yet saveth his own soul at last[8]."

Dr. Sprat's report of this production, and Granger's candid character of the royal author, may with propriety conclude the present article. "They tell us, says the former, that when Cæsar swam for his life amidst

when he wished his son might rise a *right honest* preferably to a *right honourable* man. Essay on the Life of Pliny, p. lxxiii.

[8] We may say with a writer in Vaticinium Votivum, 1648, who composed a copy of verses in praise of king Charles's work,

——"His parts are here
All recompos'd in the best character."

his enemies, he had such presence of mind as to swim with one hand, and in the other to hold up his book, and save it from perishing. But when Charles was encompassed with far greater dangers, he not only preserved, but *wrote* that book, to which amongst all the writings of princes, I know none equal, but Cæsar's, if his; none superior, but David's and Solomon's[9]."

"If we consider Charles as a monarch, says Granger, we must in some instances give him up to censure; if as an accomplished person, we admire him; if as a master, a father, and a husband, we esteem and love him; if as a man who bore his misfortunes with magnanimity, we pity and respect him. He would have made a much better figure in private life, than he did upon a throne[2]."

The elegy printed in Thompson's "Loyal Poems," 1685, being ascribed to Charles the first in the life of his son, lord Orford thinks a strong presumption of its authenticity[3]. The following may serve as a specimen. It is entitled,

[9] Sprat's Sermons, p. 72. Bishop Warburton has ably delineated the character of Charles in his sermon preached on the 30th of January. See Seward's Anecd. vol. i. p. 314.

[2] Biog. Hist. vol. ii. p. 93.

[3] See article of Lord Arundel of Wardour. It was reprinted in Burnet's Memoirs of the two Dukes of Hamilton, p. 381.

"Majesty in Misery; or an Imploration to the King of Kings: written by his late Majesty King Charles the First, in his Durance at Carisbroke Castle, 1648."

Great Monarch of the World! from whose arm springs
The potency and power of kings;
Record the royal woe, my sufferings.

Nature and law, by thy divine decree,
(The only work of righteous loyalty)
With this dim diadem invested me:

With it the sacred sceptre, purple robe,
Thy holy unction, and the royal globe;
Yet I am levell'd with the life of Job.

The fiercest furies that do daily tread
Upon my grief, my gray discrowned head,
Are those that owe my bounty for their bread.

Tyranny bears the title of taxation,
Revenge and robbery are reformation,
Oppression gains the name of sequestration.

Great Britain's heir is forced into France,
Whilst on his father's head his foes advance;
Poor child! he weeps out his inheritance.

With my own power my majesty they wound,
In the king's name the king himself's uncrown'd,
So doth the dust destroy the diamond.

My life they prize at such a slender rate,
That in my absence they draw bills of hate,
To prove the king a traitor to the state.

Felons attain more priviledge than I,
They are allow'd to answer ere they dye;
'T is death to me to ask the reason why.

But, sacred Saviour! with thy words I woo
Thee *to forgive*, and not be bitter to
Such as thou know'st do *not know what they do*.

Augment my patience, nullifie my hate,
Preserve my issue and inspire my mate;
Yet, though we perish, bless this church and state[a]!
Vota dabunt quæ bella negarunt.

Mr. Seward relates two additional anecdotes: Charles the first wrote the following lines on the blank leaf of a book in the Treaty-house at Newport in the Isle of Wight:

A coward 's still unsafe; but courage knows
No other foe but him who doth oppose.

When prince of Wales, he was matriculated of the university of Oxford, and wrote under his name in the matriculation book:

Si vis omnia subjicere, subjice te rationi[b].

[a] Hume has remarked of these stanzas, that the truth of the sentiment rather than the elegance of the expression, renders them very pathetic. Bishop Percy says, they are almost the only verses known of Charles's composition: but his lordship has at the same time pointed out a little poem "On a quiet Conscience," printed in Woty's Poetical Calendar, vol. viii. and attributed to Charles the first; being reprinted from a thin 8vo. published by Nahum Tate, called Miscellanea Sacra, or Poems on divine and moral Subjects. See Reliques of E. P. vol. ii. p. 338.

[b] Biographiana, vol. ii. p. 441.

PRINCESS ELIZABETH,

(QUEEN OF BOHEMIA,)

[THE amiable daughter of James I. to whom lord Harington was preceptor, and whose marriage with the prince palatine, afterwards king of Bohemia, was solemnized with a profuseness of expense and pageantry, that materially contributed to drain her father's exchequer[2]. But this match, as Hume observes,

[2] Rapin cites a book on the state of the revenue, which makes the total of expense on this occasion 93,278*l*. Hist. of Eng. vol. ii. p. 286. Arthur Wilson dilates with flowery fancy in his description of the feastings, maskings, and matrimonial solemnities; though he acknowledges that such splendour and gaiety are fitter to appear in princes' courts than histories. Hist. of James I. p. 64. Among the royal manuscripts, 18 A. xxii. William Vener has a poem written at this period, and inscribed to James the first, which contains the following metrical farewell and replication:

GREATE BRITTAINE TO LA. ELIZABETH.

Place of thie birth and breedinge, royall dame,
Most loth to leave thee, taketh leave of thee:
Springe to the highest of eternall fame,
That I thie princelye issue soone may see,
Indeared in thie stocke, as deare to me:
In service for thie love my liffe I 'le spende,
That thou mayest knowe thou art Greate Brittaines frinde.

PRINCESS ELIZABETH QUEEN of BOHEMIA.

From a Unique Print.

In the Collection of Alex.r Hendras Sutherland Esq.r

Pub.d Feb.y 1.1806. by J. Scott. 442. Strand.

though celebrated with great joy and festivity, proved itself a very unhappy event to the king, as well as to his son-in-law, and had ill consequences on the reputation and fortunes of both. The elector, trusting to so great an alliance, engaged in enterprises beyond his strength: and the king, not being able to support him in his distress, lost entirely in the end of his life, what remained of the affections and esteem of his subjects. In 1619, the elector palatine was made king of Bohemia. He received his crown from a brave people, but they were oppressed and overwhelmed by the superior power of the house of Austria, and James had too little zeal for the protestant cause, or was too much blinded by the projected marriage of his son with the infanta of Spain, to take any timely or effective measures in his behalf. James, instead of supporting Frederick, and the Bohemian protestants by whom he was elected, suffered him not only to be deprived of his new kingdom, but even of his hereditary dominions. After enduring a variety of difficulties and hardships, he died in exile, on the

THE LA. ELIZABETH TO GREATE BRITTAINE.

Yf love may possiblie devided bee
Into three partes, then thus I will devide it;—
My chosen prince hath greatest share in me,
My royall parents nexte, they both have tryed it;
The last, my countrie, by whose love I'ame guided
To saye, farwell! and mayst thou constant proove
To thie dreade souenge[a], as I to my deare love.

[a] Sovereign.

29th of Nov. 1632[3]. Much of his correspondence with the electress has been printed in sir George Bromley's collection of "Original Royal Letters," and expresses a very strong and tender attachment to his admirable wife. In one place he says, most fondly and affectingly, "Croyez, mon cher cœur, que je me souhaite bien auprès de vous. Je vous ai déjà mandé ce qui m'en retient: plut à Dieu qu'eussions un petit coin au monde, pour y vivre contents ensemble! c'est tout le bonheur que je me souhaite[4]."

So engaging was the behaviour of the princess, that, according to Granger, she was called, in the Low Countries, the *queen of hearts*. The same writer remarks, that when she enjoyed only a phantom of royalty, and had nothing more than the empty title of queen, she bore her misfortunes with decency and even magnanimity; for poverty and distress seemed to have no other effect upon her, but to render her more an object of admiration than she was before[5]. This admiration did not however extend itself to vitiated minds or vulgar understandings; since Arthur Wilson relates, that in Antwerp they pictured the queen of Bohemia like a poor Irish mantler, with her hair hanging about her ears, a child at her back, and the king, her father, carrying the cradle after her[6]. She died in 1662, aged 66[7].

[3] Sir Geo. Bromley's Introduction, p. ix.

[4] Royal Letters, p. 16.

[5] Biog. Hist. of Eng. vol. i. p. 317.

[6] Hist. of James I. The three daughters of this accomplished princess were singularly illustrious for their learning

The following letter by this queen is extracted from sir George Bromley's curious volume, and must have been addressed to her eldest surviving son, Charles Lewis, who was restored to the Lower Palatinate in 1648, upon condition of quitting all right and title to the Upper.

"Son,

"I thought to have written to you by Floer. I thought [he] was but gone to Amsterdam: because he did not tell me of his going, I staid till now; believing he would have come to me before he went; but now I see he is at Heidelberg, I send this by the post, to let you know that the States have given me for my kitchen one thousand guilders a month, till I shall be able to go from hence, which God knows how

and talents. Elizabeth, the eldest, made such progress in scientific studies, that Descartes, in the dedication of his "Principia," tells her she was the only person he had met with, by whom his works were perfectly comprehended. Penn, the legislator of Pennsylvania, held several conferences with her on the principles of his sect, and published some of her letters to him in his "Travels." Her sisters, Louisa and Sophia, were not less distinguished for their skill and taste in the arts. The paintings of the former are highly esteemed by the curious, not only for their rarity, but their merit; and are preserved in foreign cabinets with the works of the greatest masters. It has been observed of these three sisters, that "the first was the most learned, the second the greatest artist, and the third the most accomplished lady in Europe." Biog. Hist. vol. ii. p. 108. Mr. Seward has printed a letter from Elizabeth to lord Clarendon, in the second volume of his Anecdotes; but it contains little of importance or interest.

[7] See Bromley's Catalogue of engraved Portraits, p. 67.

and when that will be, for my debts. Wherefore I earnestly entreat you to do so much for me as to augment that money which you give me, and then I shall make a shift to live a little something reasonable; and you did always promise me, that as your country bettered, you would increase my means, till you were able to give me my jointure. I do not ask you much. If you would add but what you did hint, you would do me a great kindness by it, and make me see you have still an affection for me, and put me in a confidence of it. Since you cannot pay me all that is my due; that will shew to the world you desire it, if you could.

"I pray do this for me: you will much comfort me by it, who am in so ill a condition, as it takes all contentment from me. I am making my house as little as I can, that I may subsist by the little I have, till I shall be able to come to you; which, since I cannot do because of my debts, which I am not able to pay, neither the new nor the old, if you do not as I desire you, I am sure I shall not increase.

"As you love me, I do conjure you to give an answer, and by the time commonly; and you will tie me to continue, as I am most truly,

"Yours, &c."

Hague, $\frac{13}{23}$ *August* 1655.

Many of her original letters, written when young, to her royal brother, occur in Harl. MS. 6986. One of them, it is presumed, cannot be unacceptable.

" Worthy Prince, and my dearest Brother,

" I receiv̄ed your most welcom letter and kynd token by Mr. Hopkins, highly esteeming them as delightfull memorialls of your brotherly love; in which assuredly (whatsoever ells may fayle) I will ever endevour to equall you; esteeming that time happiest when I enjoyed your company, and desiring nothing more than the fruition of it again; that as nature hath made us neerest in our love together, so accident might not separate us from living together. Neither do I account that the leste part of my present comfort, that though I am deprived of your happy presence, yet I can make these lines deliver this true message, that I will ever bee during my lyfe,

" Your most kinde and loving syster,

" ELIZABETH."

To my most dear Brother, the Prince.

But her highness's title to appear in the present work is willingly transferred from the Nugæ Antiquæ, where first appeared " Verses by the Princess Elizabeth," given to lord Harington of Exton, part of which will most suitably close this article. The metre of the poem is quaint and singular, but the aspirations it breathes are faultless.

This is joye! this is true pleasure,
If we best things make our treasure,
And enjoy them at full leasure,
Evermore in richest measure.

God is only excellent!
Let up to him our love be sent,
Whose desires are set or bent
On ought else, shall much repent.

Theirs is a most wretched case,
Who themselves so far disgrace,
That they their affections place
Upon things nam'd vile and base.

Earthly things do fade, decay,
Constant to us not one day;
Suddenly they pass away,
And we can not make them stay.

All the vast world doth conteyne
To content man's heart, are vayne,
That still justly will complayne,
And unsatisfyde remaine.

Why should vain joyes us transport?
Earthly pleasures are but shorte,
And are mingled in such sorte,
Greifs are greater then the sporte.

God, most holy, high, and greate!
Our delight doth make compleate,
When in us he takes his seate,
Only then we are repleat.

O! my soule, of heavenly birth,
Doe thou scorn this basest earth,
Place not here thy joy and mirth,
Where, of bliss is greatest dearth.

From below thy mind remove,
And affect the things above;
Sett thy heart, and fix thy love,
Where thou truest joys shalt prove.

To me grace, O Father! send,
On thee wholly to depend,
That all may to thy glory tend;
Soe let me live, so let me end[8].

Francis Quarles, who seems often to have been censured, as Mr. Headley observes, merely for the want of being read, was cupbearer to the queen of Bohemia. He has been said also to have had a pension from Charles the first, which the same ingenious writer thinks not improbable, as the king had taste to discover merit, and generosity to reward it[9].

[8] Nugæ Antiquæ, vol. ii. p. 416.

[9] Biog. Sketches, prefixed to Select Beauties of Ancient Eng. Poetry, p. lxii.

CHARLES THE SECOND

[Is entitled to have his name inscribed on the muster-roll of royal authors, according to the affirmation of sir John Hawkins, and even on the negative testimony of lord Orford* himself, who thought there was nothing in the following amatory song to contradict the report of its having been said in an old copy to be written by this witty prince.

" I pass all my hours in a shady old grove,
But I live not the day when I see not my love:
I survey ev'ry walk now my Phillis is gone,
And sigh when I think we were there all alone.
O then 'tis I think there 's no hell
Like loving too well.

" But each shade and each conscious bow'r when I find,
Where I once have been happy, and she has been kind;
When I see the print left of her shape on the green,
And imagin the pleasure may yet come agen;
O then 'tis I think that no joys are above
The pleasures of love.

" While alone to myself I repeat all her charms,
She I love may be lockt in another man's arms,

* Works, vol. i. p. 327.

P. Lacquet exc.

CHARLES the SECOND.

She may laugh at my cares, and so false she may be,
To say all the kind things she before said to me:
O then 'tis, O then, that I think there 's no hell
Like loving too well.

"But when I consider the truth of her heart,
Such an innocent passion, so kind without art;
I fear I have wrong'd her, and hope she may be
So full of true love to be jealous of me:
And then 'tis I think that no joys are above
The pleasures of love[3]."

Mr. Seward has printed a short but interesting letter of Charles the second to Mrs. Lane, who managed his escape after the battle of Worcester.

Another tribute of spontaneous thanks written by the hand of Charles to the earl of Sandwich, on his victory at sea, has been transcribed from the original in Sloan MS. 1512.

"My Lord Sandwich, *Whitehall, 9 June.*

"Though you have already done me very eminent service, yett the great part you have had in this happy victory which it hath pleased God to send us, adds very much to the former obligations I have to you. I send this bearer, my lord Hawly, on purpose to lett you know more particularly my sence of it, and will say no more my selfe till I see you, that I may take you in my armes, and give you other testimonies how truely I am

"Your affectionat frinde,

For the Earle of Sandwich. "CHARLES R."

[3] Appendix to Hawkins' Hist. of Music, vol. v. p. 477.

Charles the second, though a genius, as lord Orford has pronounced him[1], yet acted, as Granger[2] has well stated, in direct opposition to every principle of sound policy; and without any apparent propensity to tyranny, made no scruple of embracing such measures as were destructive to the civil and religious liberties of his people. He chose rather to be a pensioner to France, than the arbiter of Europe; and to sacrifice the independence of his kingdom and the happiness of his subjects, than to remit his attachment to indolence and pleasure. Under the veil of openness and candour, he concealed the deepest and most dangerous dissimulation. Though he was a slave to appetite, he appears to have been an entire stranger to the softer sentiments of pity and compassion. He was gay, affable and polite, and knew how to win the hearts, when he could no longer gain the esteem of mankind[3]. Rochester's epigrammatic jest, that "he never said a foolish thing, nor ever *did* a wise one," forms a tolerable motto for his "picture in little."

Dryden, however, did not scruple to laud him in his Threnodia Augustalis, or funeral-pindarique, as

[1] See p. 138.

[2] Biog. Hist. vol. iii. p. 169.

[3] The earl of Dartmouth was told, that he had a constant maxim, which was, never to fall out with any one, let the provocations be ever so great; by which he said, he had found great benefit all his life: and the reason he gave for it was, that he did not know how soon it might be necessary for him to have them again for his best friends. Biographiana, vol. ii. p. 109.

Truly good, and truly great:
For glorious as he rose, benignly so he set!
Charles (he adds) left behind no harsh decree
For schoolmen with laborious art
To salve from cruelty:
Those, for whom love could no excuses frame,
He graciously *forgot* to name!

His conversation, wit, and parts,
His knowledge in the noblest, useful arts,
Were such, dead authors could not give;
But habitudes of those who live;
Who, lighting him, did greater lights receive:
He drain'd from all, and all they knew;
His apprehension quick, his judgment true:
That the most learn'd, with shame, confess
His knowledge more, his reading only less!

But when the same writer had the fulsome flattery to affirm, that mankind could no more subsist without the poetry of his patron (lord Middlesex) than the world could subsist without the daily course of divine Providence; his laudatory strains will be entitled to no higher estimation than the 'false trappings of fictitious fame.']

Had this king but loved business as well as he understood it, and sir Richard Bulstrode, he would have been the greatest prince in Europe. Of his own country he used to say, that it was the most comfortable climate to live under that he had ever yet experienced; as there were more days in the year, and more hours in the day, that a man could take exercise out of doors in it, than in any country he had ever known. Seward's Anecd. vol. ii. 4th edit.

JAMES THE SECOND.

THE only genius of the line of STUART, CHARLES the Second, was no author, unless we allow him to have composed the two simple papers found in his strong box after his death: but they are universally supposed to have been given to him as a compendious excuse for his embracing doctrines, which he was too idle to examine, too thoughtless to remember, and too sensible to have believed on reflection. His brother James wrote

"Memoirs of his own Life and Campaigns to the Restoration."

The original, in English, is preserved in the Scotch College at Paris[*]; but the king himself, in 1696, to oblige the Cardinal de Bouillon, made an extract of it in two books in French, chiefly with a view to what related to Marshal Turenne. This piece is printed at the end of Ramsay's Life of that hero.

We have besides, under the name of this prince, the following works:

[*] [Mr. Seward mentions many other curious papers deposited in the same place, relating to the transactions of king James the second's reign and the archbishopric of Glasgow, which might have been purchased for 2000*l*. Biographiana, vol. ii. p. 515]

JAMES the SECOND.

Pub. May 10 1808 by J. Brown 142 Strand.

[3] "The Royal Sufferer, King James II. consisting of Meditations, Soliloquies, Vows, &c." one of the latter is, "to rise every morning at seven." The whole, said to be composed by his majesty at St. Germain's, is written in bad English, and was published at Paris by father Bretonneau, a Jesuit. The frontispiece represents the king sitting in a chair, in a pensive manner, and crowned with thorns[4].

"Memoirs of the English Affairs, chiefly naval, from the Year 1600 to 1673, written by his Royal Highness James Duke of York, under his Administration of Lord High Admiral, &c. Published from his original Letters, and other royal Authorities." Lond. 1729. 8vo.

[3] In another edition it is called "Royal Tracts." This is evidently an imitation of his father's works, containing his "speeches, orders, messages, letters, &c. upon extraordinary occasions; both before and since his retiring out of England." The second part is intituled, "Imago Regis; or the sacred Image of his Majesty in his Solitudes and Sufferings, written during his Retirements in France." Paris, 1692, 16°. [This book, while it professes to be "imprinted at Paris for Estiene Lucas, merchant bookseller," has every appearance of proceeding from an English press.]

[4] [His crown is lying on a table beside him, and a volume spread before him, with a citation from one of David's psalms. The figure of the king much resembles Hogarth's design of the distressed poet. When George prince of Denmark joined king William, James merely said, "What, has the little *est il possible* left me at last?" But when he heard of the princess Anne's defection, he exclaimed, "Good God! am I then abandoned by my children?" Seward's Anecd. vol. ii. p. 2-8.]

Though this work is ascribed to king James, I believe it was drawn up by secretary Pepys.

"Three letters from king James"

were published by William Fuller, gent.[5], in 1702, with other papers relating to the court of St. Germain's; and are said in the title-page to be printed by command.

[Mr. Granger truly describes the history of this reign, to consist of little more than the weak and irregular efforts of a bigotted and tyrannical prince to introduce popery; an attempt so absurd, that it did not meet with the least encouragement from the pope himself. The capacity of James was by no means equal to the subversion of those deep and solid found-

[5] [Fuller, who had been a page of honour to the queen of James the second, was a great dealer in plots, and was detected in several gross falsehoods; whence he was prosecuted by the attorney-general, declared an impostor by the House of Commons, and whipped and pilloried. This man put forth a pamphlet, entitled, "A brief Discovery of the true Mother of the pretended Prince of Wales," the fabrications in which were obviated, by the several declarations and depositions made in council, Oct. 22, 1688, and published by his majesty's special command, a small volume in the possession of George Isted, esq. of the Temple. A more caustic retort was printed in 1700, in two anonymous letters, under the title of "Fuller's plain Proof of the true Mother of the pretended Prince of Wales, made out to be *no Proof*," a pamphlet in the British Museum.

ations which supported the civil and religious liberties of his people. The share which he had in his father's sufferings had not sufficiently taught him, that jealousy of the royal prerogative is a fundamental principle in the English constitution. He was so violent and precipitate in his conduct, that he never failed to counteract his own purposes; and he established the protestant religion on a firmer basis than ever, by his wild attempts to introduce that of the church of Rome[2]. Though he ascended the throne with almost every advantage, he could never sit easy in it; and having taught even the advocates of non-resistance to resist, he was forced to relinquish a crown which he was absolutely unfit to wear. He fled into France, where the palace of St. Germain was assigned him; but the convent of La Trappe, adds the biographer, would have been a much more suitable retreat[3]. Like

[2] The duke of Buckingham gave this character of the two royal brothers, Charles and James; that "the elder could see things if he would; and the younger would see things if he could." The infatuated conduct of king James no where appears in a stronger light than in the circumstantial account of his behaviour at Oxford, in the life of Anthony Wood.

An address of the quakers to this monarch on his accession, preserved in Wanley's Common-place Book, is highly characteristic of that shrewd sect. "We come to condole the death of our friend Charles; and we are glad that thou art come to be our ruler. We hear that thou art a dissenter from the church of England, and so are we. We beg that thou wouldst grant us the same liberty that thou takest thyself; and so we wish thee well. Farewell." Harl. MS. 6030.

[3] Mr. Seward informs us, that the king visited the convent

those of Richard the first, his body, brains, and heart, were deposited in different cemeteries.

King James supplied pere Orleans with materials to write his history; but this privileged jesuit was not his only biographer. The same task was volunteered by various pens, both here and on the continent, among which the following productions may be enumerated from the select historical library of Mr. Isted.

"Memoires concernans la Vie de Jaques II. cy-devant Roi de la Grand Bretagne. Traduits de l'Anglois." Amsterdam, 1691[4].

"Histoire secrette du Voyage de Jaques II. à Calais pour passer en Angleterre; où l'on voit les Voyes cachées que ce Prince a tenues pour ce dessein, &c." Cologne, 1696.

"ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, or the Picture of the late King James, drawn to the Life; in which is made manifest, that the whole Course of his Life hath to this Day been a continued Conspiracy against the Pro-

of La Trappe not long before he died, and on his taking leave of the abbot, said to him, "Reverend father, I have been here to perform a duty which I ought to have done long before. You and your monks have taught me how to die; and if God spares my life, I will return to take another lesson." Anecd. vol. ii. p. 148.

[4] An advertisement to this work says, L'Auteur de ces Memoires a été ami familier d'un officier du roi Jaques, qui n'est plus au service de ce monarque détrôné; et c'est de lui qu'il a appris une partie des choses qu'il avance. These Memoirs contain some narrations and documents of interest and curiosity.

testant Religion, Laws, and Liberties of the three Kingdoms, in a Letter to himself. By Titus Oates, D. D. In three Parts." Lond. 1696-7. 4to.[5].

The only article in this scarce book which would have invited transcription, is a paper entitled: "His Majesty's Reasons for withdrawing himself from Rochester, written with his own Hand, and ordered by him to be published."

But this paper is printed in Rapin, and was successively animadverted on by Dr. Burnet[6], and Mr. Echard[7]. As a specimen, therefore, of king James's style, the following is extracted from his meditations:

"Upon the Miseries of mortal Life, and the Instability of humane Greatness; writ on the Occasion of his Majesty's Sufferings in his Solitudes in France."

"So many are the miseries of human life, that they cannot all be numbred. Death, which is thought by some the greatest of evils, is by many esteemed a lesser evil than life; the many evils in this, surpassing the greatness of the evil in that; and therefore some

[5] The first part of this virulent and scurrilous publication was inscribed to king William, in a long epistle dedicatory. The second and third parts had the following inscription: "To his most excellent majesty William III. by the grace of God and the choice of the good people of England, France, and Ireland, rightful and lawful king, defender of the faith, and the restorer of our laws and liberties, as well as the victorious protector of oppressed Europe, Titus Oates, D. D. his faithful, dutiful, and loyal subject and servant, most humbly dedicates this ensuing Memorial."

[6] State Tracts, vol. i.

[7] History, vol. iii. p. 491.

have conceived it's better to suffer the greatest, which is death, than to suffer so many, though lesser, which are in life. For this reason, one calls death the last and greatest physitian; because though in itself it is the greatest evil, yet it cures all others, and therefore prescribes the hopes of it; as an efficatious remedy and comfort in the afflictions of life.

"What security can there be in life, when the earth, which is the mother of the living, is unfaithful to them, and sprouts out miseries and death even of whole cities? What can be secure in the world, if the world it self be not, and the most solid parts of it shake: if that which is only immovable and fixt for to sustain the living, tremble with earthquakes: if what is proper to the earth, which is to be firm, be unstable, and betray us, where shall our fears find a refuge? When the roof of the house shakes, we may fly into the fields; but when the earth shakes, whither shall we go? In the time of the plague we may change places, but from the whole earth we cannot fly; and so, from dangers. And therefore not to have a remedy, may secure us as a comfort in our evils; for fear is foolish without hope. Reason banishes fear in those who are wise; and in those who are not, despair of remedy gives a kind of security, at least takes away fear; [he] that will fear nothing, let him think all things are to be feared.

'See what slight things endanger us; even those which sustain life lay ambushes for us. Meat and drink, without which we cannot live, take away our lives. It's no wisdom therefore to fear swallowing by

an earthquake, and not to fear the falling of a tile. In death all sorts of dyings are equal. What imports it, whether one single stone kills thee, or a whole mountain oppress thee? Death consists in the soul's leaving of the body, which often happens by slight accidents. But Christians, in all the miseries and dangers of humane life, have great comforts to lay hold on; which are, a good conscience, hope of glory, conformity unto divine will, and immutation and example of Jesus Christ; from these four he shall in life have happiness, in death security, and in eternity a reward. How unjust then was the complaint of Theophrastus, that nature hath given longer life unto many birds and beasts, than unto man. If our lives were less troublesome, he had some reason; but it being so fraught with miseries, he might rather think that life the happiest which was shortest: it is better to be young and die well, than to be old and die ill. This voyage being of necessity, the felicity of it consists not in being long, but in being prosperous; and at the last we arrive in the desired port. Therefore, supposing so many miseries, we cannot complain of God for giving us a short life, but of our selves, for having made it a bad one."

Since the above was extracted from the volume of Royal Tracts in Mr. Isted's library, I have met with a small pamphlet entitled

"The pious Sentiments of the late King James II. of blessed Memory, upon divers Subjects of Piety. Written with his own Hand, and found in his Cabinet after his Death." Lond. 1704. 12mo.

Some of the sentiments which this opusculum contains are so consonant with those of the present editor, and the reprehensions that accompany them apply so strongly to certain fashionable excesses of our own time, that he hopes to be excused for introducing a short citation. It is taken from "Seasonable Instructions for the Regulation of our Lives in a Christian Way."

"I have observed the playhouses, and other places of dangerous pleasures, as much frequented and even throng'd with company upon holy days as on other days in the week; as if the other parts of the week were not more than sufficient for innocent and honest recreations. By frequenting plays or other public assemblies of that nature, I am sure very many thereby have lost innocency, and not one has bettered himself and gain'd virtue.

"The same reason obliges us to forbear romances. Those who have the charge of young people, especially if they are girls, ought never to suffer the reading of such books. If no worse effect were to be apprehended, it is a vast loss of time. Besides that, it makes strong and lasting impressions upon the heart; fills it with vain, sorry, and foolish imaginations, and often with thoughts very criminal, and which are the beginnings of great evils. Let them rather be employed in the reading of history, which is profitable and pleasant.

"In fine, we must not be dismay'd nor dishearten'd in the pursuit of our duty, nor retarded in the good way which we have begun, for the railleries and

mockeries of the world. Let us courageously advance in the paths of perfection. Let us continually step forward, and every day gain some new degree of virtue in the course which we have undertaken. Its very dangerous to grow slack or lose ground."

Mr. Seward has published some account of this monarch during his visit to the university of Oxford, from a letter of Dr. Sykes; and he has added several anecdotes from M. Miſſon's diary of the times, in the second volume of his entertaining collections, edit. 4th; to which the reader is referred.]

QUEEN MARY II.

[Was entered in Mr. Gyll's copy of Royal and Noble Authors as a manuscript addition, from the insignificant consideration which follows:

"Sir Roger L'Estrange was in the commission of the peace for Westminster or Middlesex, during the reign of king Charles the second, and his brother; but probably did not continue so after the revolution, as queen Mary seemed to show great contempt of him, *making* the following anagram on his name:

Roger L'Estrange;
Lying strange Roger.

"The compiler of his life in the Biog. Brit. (vol. v. p. 2927, note T.) says he had this 'from the inform-'ation of a lady living in 1752'."

The following anecdote of this princess is related in the preface to a Satyre upon King William, 1703. When reflections were once made before queen Mary of the sharpness of some historians who had left

* Queen Eleanor, the wife of Henry the fourth, has an equal title to the preceding for admission, as two Latin epistles addressed by her to pope Alexander, and to cardinal Jacinto, are contained *in Spicilegio Dacherii*, tom. ii. p. 452; though it is probable that these epistles were only written in the queen's name by her secretary, as has been suggested by David Irving, esq. the faithful chronicler of the Scotish poets, who inspected the volume in the advocates library, Edinburgh.

E. Bocquet.

QUEEN MARY.

Published by J. Scott 442 Strand.

heavy imputations on the memory of some princes; she answered, "that if these princes were truly such as the historians represented them, they had well deserved that treatment; and others who tread their steps might look for the same; for truth would be told at last."

The character of queen Mary, written by bishop Burnet, contains a delineation of every female virtue, and of every female grace. He makes her say, that she looked upon idleness as the great corrupter of human nature, and believed, that if the mind had no employment given it, it would create some of the worst to itself; and she thought that any thing which might amuse and divert, without leaving a dreg and impression behind it, ought to fill up those vacant hours that were not claimed by devotion or business. When her eyes, adds the bishop, were endangered by reading too much, she found out the amusement of work; and in all those hours that were not given to better employments, she wrought with her own hands, and that sometimes with so constant a diligence, as if she had been to earn her bread by it. Her example soon wrought on not only those that belonged to her, but the whole town to follow it, so that it was become as much the fashion to work as it had been to be idle[3].

This excellent princess was so composed upon her death-bed, that when archbishop Tillotson, who assisted her in her last moments, stopped, with tears in his eyes, on coming to the commendatory prayer in

[3] Seward's Anecd. vol. ii. p. 184.

the office for the sick, she said to him, "My lord, why do you not go on? I am not afraid to die."

King William has been supposed not to have been a very kind husband to his consort. He was however much affected by her death, and said she had never once given him any reason to be displeased with her during the course of their marriage. After his demise a locket, containing some hair of queen Mary, was found hanging near his heart[4].

In Lachrymæ Sacerdotis[5], an ode on the death of this queen by Henry Park, curate of Wentworth, her person and mind are thus characterised:

A graceful aspect, and a port divine,
A female sweetness, courage masculine,
Majestic dread, yet free address,
Awe, without superciliousness,
Kind clemency, and bright imperial mien,
All these united in her looks were seen:
Nor were the dowrys of her soul
Less charming than her outward parts;
By both she purchas'd love, by both she gain'd our hearts.]

[4] Seward, ut sup.

[5] This rare tract was kindly presented to the editor by his valued friend the rev. Henry James Todd, rector of Woolwich, and keeper of the MSS. in the Lambeth library.

FREDERICK PRINCE OF WALES.

Pub.d Feb.y 1. 1806. by J. Scott. 442. Strand.

FREDERICK PRINCE OF WALES,

[FATHER to his present majesty, was a man of very elegant manners, says Mr. Seward, and a great reader of French memoirs. He had written those of his own times under the name of "Prince Titi." They were found amongst Ralph the historian's papers: his executor, the late Dr. Rose of Chiswick, with a spirit of honour and of disinterestedness of which the world has seen few examples, put the manuscripts without any terms into the hands of a nobleman then in great favour at Carlton-house. Of this generous behaviour that nobleman never took the least notice, nor ever made the least remuneration, either pecuniary or in any other manner whatsoever[2]!!

This prince is allowed to have composed some French songs, and, as lord Orford conceives, in imitation of the regent Philip duke of Orleans[3]. Mr. Reed has obligingly directed me to one of these in the Gent. Mag. for 1780, p. 196. It is followed by a translation which reflects little reputation on the original.

[1] Supp. to Anecd. of distinguished Persons, p. 113. On naming these circumstances to Samuel Rose, esq. the son of Dr. Rose, he confirmed their general tenor, but believed the manuscript to be the composition of Mr. Ralph, who was secretary to the prince of Wales. That manuscript, he farther informed me, had been presented by the late lord Bute to his sovereign.

[2] See Works, vol. i. p. 278.

" CHANSON. *Par F. P. de G.* [*Frederic Prince de Galles.*]

" Venez, mes cheres deesses,
Venez calmer mon chagrin ;
Aidez [3], mes belles princesses,
A le noyer dans le vin !
Poussons cette douce ivresse
Jusq'au milieu de la nuit ;
Et n'ecoutons que la tendresse
D'un charmant vis-à-vis !

" Quand le chagrin me devore,
Vite à table je me mets ;
Loin de l'objet que j'abhorre,
Avec joye j'y trouve la paix.
Peu d'amis, reste d'un naufrage,
Je rassemble autour de moi ;
Ah ! que je ris de l'etalage,
Qu'a chez lui toujours un roi!

" Que m'importe que l'Europe
Ait un ou plusieurs tyrans?
Prions seulement Calliope,
Qu'elle inspire nos vers, nos chants.
Laissons Mars à toute sa gloire :
Livrons nous à l'amour ;
Que Bacchus nous donne a boire ;
A ces dieux faisons la cour.

" Passons ainsi notre vie,
ce qui suit ;
Sylvie
rop vite me fuit.

[3] ...er words have been emended by Mr. G. ... ...ion that they were typographical faults.

Mais si, par un malheur extrême,
Je perdois cet objet charmant;
Cette compagnie même
Ne me tiendroit un moment.

" Me livrant à ma tristesse,
Toujours plein de mon chagrin,
Je n'aurois plus d'allegresse
Pour mettre Bathurst[4] en train.
Ainsi, pour vous tenir en joye,
Invoquez toujours les dieux,
Qu'elle vive, et qu'elle voye
Avec nous toujours des heureux!" 1745.

Warton, that true poet, has an elegy on the death of Frederick, which confers higher honour on the memory of this prince, than could possibly be conferred by his own productions. It extols him for his mild graces and cultivated mind, his aversion to flattery and freedom from pride, his exemplary conjugal affection, his taste for the simply elegant in poesy, and his benevolent patronage of the muses' living train;

For to the few, with sparks ethereal stor'd,
He never barr'd his castle's genial gate,
But bade sweet Thomson share the friendly board,
Soothing with verse divine the toils of state:
Hence fir'd, the bard forsook the flowery plain,
And deck'd the royal maske, and tried the tragic strain.]

[4] Earl Bathurst, the associate of the poetical bons vivants, who held their festive assemblies with their princely president at Carlton-house.

CHARLES DUKE OF ORLEANS AND MILAN

[HAs been engrafted by lord Orford on the English stock of royal authors as "a little eccentric addition;" as a poetic prince whom he felt it "a sort of duty to enrol in the college of arms on our mount Parnassus[2]."

He was the nephew of Charles the sixth of France, and father to Lewis the twelfth; was born in 1391, and taken prisoner at the famous battle of Agincourt, on the 25th of October 1415, where he was found under a heap of dead bodies almost lifeless, and detained as a state prisoner in England for the space of twenty-five years. He was confined in a moated mansion at Groombridge, Sussex;

"Where captur'd banners wav'd beneath the roof,
To taunt the royal Troubadour of Gaul[3]."

During this period he endeavoured to soften the rigours of corporal restraint by devoting much of his time to the composition of amatory verses in English and French.

His long imprisonment is said to have been occasioned by the mandate of Henry the fifth, who on his death-bed had ordered that this duke should not be released till a peace with France was concluded. By a

[2] See lord Orford's Works, vol. i. p. 562.

[3] See Sonnets, &c. by the Editor, p. 19.

CHARLES DUKE of ORLEANS.

Pub.d Feb.y 1.1806 by J. Scott, 442 Strand.

letter from Robert Repps to Mr. John Paston [3], it appears that he was suffered to return to France in November 1440, after having taken a sacramental oath never to bear arms against England. The duke of Gloucester however even then protested against his enlargement, and had his protest recorded; but cardinal Beaufort with his party prevailed.

Mr. Ellis observes, that the duke of Orleans is still very imperfectly known to the public by means of some short specimens of his poetry given in the "Annales Poetiques," Paris, 1778; and of a few more published in M. de Paulmy's "Mélanges d'une grande Bibliotheque." He has therefore selected from a superb manuscript in the Museum (Bibl. Reg. 16 F. ii.), three pieces of English poetry by this prince, and has printed them in his "Historical Sketch [4]". Mr. Ritson had given a previous specimen from another manuscript [5] in the same repository, which contains a copious mass of love poems, composed in language acquired from England, but in measures which are more appropriate to the poesy of France.

This bulky tome commences with a Cytherean privilege, or letter patent, granted to the duke of Orleans, for his fidelity as a lover, by Venus and her son, on the day of St. Valentine the martyr, and dated from the castle of Humble Desire. It opens thus:

[3] See Paston Letters, vol. i. p. 4.

[4] Of the Rise and Progress of the English Poetry and Language, prefixed to his Poetic Specimens, vol. i. p. 312.

[5] MS. Harl. 682. See Dissertation on ancient Songs and Music, prefixed to Ancient English Songs, 1790, p. xlvii.

" The god Cupide, and Venus the goddes,
Whiche power han on all worldly gladnes,
We hertly gretyng sende of oure humbles
To lovers alle:
Doyng yow write, the DUK that folkis calle
Of ORLYAUNCE, we have amytte and shall
As owre servaunt, which hath but yeris small
Of yowthe yit spent, &c.

His highness proceeds to express his entire submission to the will of king Cupid, and to lament that his wit being so dull and himself so untaught, he is utterly unable to thank him as he ought to do. A long parley ensues, introductory to his volume of verses; a few extracts from which, hitherto unprinted, may not prove unwelcome to the poetic antiquary.

[ON MAY MORNING.]

To longe, for shame, and all to longe, trewly,
Myn hert y se thee slepe in displesere:
Awake this day, awake, O verry fy!
Lete us at wode go geder may in fere,
To holde of oure oold custome the manere;
Ther shall we here the burdis synge and pley,
Right as the wood therwith shulde for shynere
This joly tyme, this fresshe first day of May.

The god of love, this worldis god myghti,
Holdith this day his feste, to fede and chere
The hertis of us poore lovers hevy,
Which only him to serve sett owre desere;
Wherfore he doth affoyle the trees sere
With grene, and hath the soyle y-flowrid gay,
Only to shewe his fest to more plesere
This joly tyme, this fresshe first day of May.

Myn hert, thou wost how daungere hath on whi
Doon thee endure full grevous paynes here,
Which doth the longe thus absent thi lady
That willist most to ben unto his nere:
Wherfore the best avise y kan thee lere
Is, that thou drawe thee to disportis ay,
Thi trowbely sorow therwith to aclere
This joly tyme, this fresshe first day of May.

My first in thought and last, my lady dere,
Hit axith more then this oon day leysere
To telle yow, loo! my greef and gret affray,
That this wolde make myn hert a poore martere,
This joly tyme, this fresshe first day of May.

[THE LOVER'S LAMENT.]

When that ye goo,
Then am y woo;
But ye, swete foo,
For ought y playne
Ye sett not no
To sle me so,
Allas! and lo!
But whi, soverayne,
Doon ye thus payne
Upon me rayne,
Shall y be slayne?
Owt, owt, wordis mo
Wolde ye ben fayne,
To se me dayne
Now then certayne
Yet do me slo.

For y am he
Contentith me,
What so that ye
Wil to me geve;
But yet, pardé,
To have pité
Ye ought ben she
On my myscheve:
O me forgeve,
And let me lyve
To y be shreve,
A day or thre
Ye kan not lyve:
How hitt doth cleve
Myn hert thus greve,
But ye hit se.

It is remarkable that lord Orford makes no mention of the manuscripts in our Museum, which contain so many metrical effusions by the duke of Orleans, but seems only to have heard of those preserved in the royal library at Paris; two of which were printed by Mademoiselle Keralio in her Collection des meilleurs Ouvrages François, &c.]

Gerimia fc.

HENRY 1ST DUKE OF LANCASTER.

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THE

NOBLE AUTHORS

OF

ENGLAND.

HENRY FIRST DUKE OF LANCASTER,

[ILLUSTRIOUS for family honours and distinctions, hereditary and acquired, the son of Henry Plantagenet, earl of Leicester, Derby, and Lincoln[2], appears to have written a pious treatise, entitled,

"Livre de scintes Medicines:"

extant in the library of C. C. C. C. num. ccxviii[3].

This Henry, says Mr. Nichols[4], surnamed Grismond from the place of his birth, being Grismond castle in Monmouthshire, was the only son of Henry earl of Lancaster, the second son of king Henry III. He was created earl of Derby in his father's life, xi Edw. III. earl of Lincoln, xxiii Edw. III. and duke of Lancaster, xxv Edw. III. and married Isabel, daughter of Henry lord Beaumont, by whom he had issue two daughters, of whom Blanche, the younger,

[2] Bolton's Extinct Peerage, p. 167.

[3] See Nasmith's Catalogue, p. 295.

[4] Royal Wills, p. 87.

being married to John of Gaunt, brought him the estate and title of Lancaster. He signalized himself as a soldier and statesman, says Granger, and acquitted himself with reputation in several treaties and embassies [5].

This duke has been generally considered as the founder of Corpus Christi or Benet College, Cambridge: but Mr. Wilson informs us [6], that college owed its origin, in the year 1350, to a union between two guilds or religious societies in the town of Cambridge, called Corpus Christi and the Blessed Virgin Mary; which, in order to obtain a license from king Edward the third, to convert their houses into a college, claimed and obtained the protection and munificent liberality of Henry first duke of Lancaster. This duke, he adds, accompanied Edward the third, to whom he was a kind of guardian, in all his expeditions; and acquitted himself with the highest reputation. His retinue was more splendid than that of any nobleman of his period, never having less than eight hundred men at-arms, and two thousand archers. His daily expenditure is calculated at one hundred pounds a day, an immense sum at that time; and he spent seventeen thousand pounds sterling in the French wars, beside his pay. He was advanced by the king's special charter, and by the general consent of all the prelates and peers then sitting in parliament, to the dukedom of Lancaster, for his prudent conduct

[5] Biog. Hist. vol. i. p. 35.

[6] Memorabilia Cantabrigiæ, p. 37.

and renowned exploits in the wars; and was elected a knight of the garter, and constituted admiral of the king's whole fleet westward of the river Thames.

Dugdale has recorded many of his military adventures. He received a challenge from the duke of Brunswick to personal combat before the king and court of France; but when every thing was prepared, the challenger became so dismayed and panic-struck by the appearance of the English hero, that he was advised by his friends to submit himself to the award of the French king, who with some difficulty effected a reconciliation between the parties. At another time, being about to retire with his army from Normandy, after having in vain invited the king of France to battle, he received a message that the king would fulfil his desire. Whereunto he returned answer, "that he was come into those parts upon special business, which he had already in part effected; and that he was then going back to some other parts, where he had somewhat to do; adding, that if the king of France, or any one of his subjects, should endeavour to hinder him, he was ready to make his way by force, resolving to do nothing obscurely; and that he would cause a lantern to be carried behind him, that the king of France might know which way he bent his course." The king forbore to follow him [7].

Henry built and resided at the palace of the Savoy in London, but died at Leicester of the plague in 1360, and was buried in the collegiate church of St.

[7] Dugdale's Baronage, tom. i. p. 788.

Mary, where Leland[8] describes his tomb "on the southe side of the high altare; and yn the next arch to his hedde lyith a lady, by likelihod his wife." But these, with the church itself, were completely demolished at the dissolution. His will is printed in Mr. Nichols's collection.]

[8] Itinerary, vol. i. p. 17.

SIR JOHN MONTACUTE,
EARL OF SALISBURY,

[Was not admitted by lord Orford into the pale of English poets, though his claims were discussed at some length, in a postscript to the quarto edition of Noble Authors[2]. Mr. Warton[3], however, seems to have been satisfied, that he was a writer of verses, and very fond of poetry. On this account, his acquaintance was much cultivated by the famous Christine de Pisan, whose works, both in prose and verse, compose so considerable a part of the old French literature. She used to call him "Gracieux chevalier, aimant dictiez, et lui-meme delectable dicteur." The editor of Bibliotheque Universelle des Romans[4] describes the word *dictiez* to comprise "petites pièces de poésie légère, telles que les ballades, les lays, les virelays, et les rondeaux." Mr. Warton had not seen any of this earl's ditties; but it may be presumed that Christine has left us the substance of one of them, in the following address to herself:

"O la perle des plus beaux esprits, comme la fleur des plus belles: vous avez chanté; il ne me reste plus de sons. O désir de mon cœur, plaisance de mes yeux, tourment de ma pensée, vous avez attiré à vous

[2] See Works, vol. i. p. 553.
[3] Hist. of E. P. vol. i. p. 342.
[4] Tom. ii. p. 126, Octobre 1779.

mon entendement et ma substance entière; vous avez lié ma langue: tout ce que je puis faire à cette heure, c'est de vous voir et de vous entendre[5]."

Much of this earl's political history may be seen in Dugdale's Baronage, tom. i. Walsingham says he was chief of the Lollards, and the greatest fanatic of them all. He was beheaded[6] on the 5th of January, 1 Hen. IV.]

[5] Bibliotheque, ut sup. where several colloquies are given, which passed between the English earl and the fair Christine, who is said to have been a beauty, though she gave the following modest account of her own person: "Je dois au créateur, d'avoir corps sans difformité, et passablement agréable."

[6] Dans ces grandes commotions d'un etat, les malheureux sont souvent criminels; Salisbery perd la tête sur un échafaud, malgré l'estime publique, &c. Bibliotheque, p. 134.

EDWARD DUKE OF YORK.

[To this metrician, as Fabian termed our elder writers in verse, lord Orford did not think it worth while to allot an article, as he deemed the authority too vague. Strutt, in his "Manners and Customs of the English[2]," introduced part of a poem from a manuscript in his own possession (temp. Hen. V.), which was composed by a duke of York. This duke was conjectured by lord Orford to be Edward, eldest son of Edmond of Langley; there being no duke of York in the reign of Henry the fifth[3]. Yet as the verses seem to be addressed to a queen, his lordship thought they might have been written in the preceding reign, duke Edward having fallen in the battle of Agincourt; and in this case they were likely to have been addressed to Joanna, second wife of Henry the fourth, soon after she became queen dowager[4]. However this unsettled point may be adjusted by profounder antiquaries, the manuscript itself is undoubtedly genuine, and the signature at the close of the poem assigns it to a duke of York, whom Mr. Warton considered as an "unknown prince[5]." From the hands of Mr. War-

[1] Vol. iii. p. 183.

[2] Qu. How is this sentence to be reconciled with the succeeding, which agrees with history in saying, that Edward, a duke of York, was slain at the battle of Agincourt?

[3] Lord Orford's Works, vol. i. p. 527.

[4] See Hist. of Eng. Poetry, vol. iii. p. 106.

ton the manuscript passed into those of Mr. Strutt, of whom it was purchased by my kind and intelligent friend Francis Douce, esq. to whose indulgence the readers of the extracts here given will be indebted for their accuracy. The entire poem extends to thirty-four stanzas, more of which may be seen, by those who wish for more, in Strutt's publication, above mentioned.

Excellent sovraine! semely to see,
Proved prudence, peerlees of pris,
Bright blossome of benyngnyté,
Figure fayrest, and fresshest of devys:

I recomaunde me to your rialnesse,
As lowely as y can or may,
Besechyng inwardly your gentilnesse;
Let never faynt hert true love betraye.

Your womanly beauté delicious
Hath me hent all into his cheyne,
But ye graunte me your love gracious,
My hert will melt, as snowe in reyne.

Yif ye wist my lyfe, and knewe
And of the peynes that y feell,
Y wys ye wold upon me rewe,
Though your hert wer made of steell:

And though ye be of high renoun,
Lèt mercy enclyne your hert so fre,
To you lady this is my boun,
To graunt me grace, in som degrè.

To your mercy wold ye me take,
Yif your will were for to do,
Then wold y truely for your sake
Change my chere and slake my wo.

Explicet amor p. ducem Ebor. nup. fact.]

SIR JOHN OLDCASTLE, LORD COBHAM.

THE abolition of taste and literature was not the slightest abuse proceeding from popery; the revival of letters was one of the principal services effected by the reformation. The Romish clergy feared, that if men read, they would think:—it is no less true, that the moment they thought, they wrote. The first author, as well as the first martyr among our nobility, was sir John Oldcastle, called the good lord Cobham: a man whose virtues made him a reformer, whose valour a martyr, whose martyrdom an enthusiast[2]. He was much esteemed by Henry the fifth, and had served him with great zeal, at a time when the church was lighting its holy fires for Lollards[3], or the disciples of

[2] [He was sheriff of Herefordshire in 8 Henry IV. and had summons to parliament amongst the barons of the realm, in 11, 12, and 14 of that king's reign. Dugdale's Baronage, tom. ii. p. 67.]

[3] [Lollardy, says Ritson, a word of uncertain derivation, is well known to mean with us the doctrine propagated by John Wickliffe and his followers. Ancient Songs, p. 62. This doctrine, according to the statute 2 Hen. V. was to subvert the Christian faith, the laws of God, the church and the realm. Ib.]

Sr. JOHN OLDCASTLE LORD COBHAM.

Published 1 March 1806 by J. Boydell 443 Strand

Wickliffe. Henry at first, with sense and goodness, resisted insinuations against the lord Cobham, whom he tried to save by gentle exhortations: but as the peer was firm, it naturally made the prince weak, and he delivered the hero over to the inquisitors. Lord Cobham was imprisoned, but escaped. The clergy, however, with great zeal for the royal person, informed the king, then lying at Eltham, that 20,000 Lollards were assembled at St. Giles's, for the destruction of him and his brothers. The brave young monarch immediately headed a troop, and arriving at ten at night, at the sign of the Axe without Bishopsgate, took the man of the house and seven others prisoners, which closed his first campaign. Fourscore more were seized about St. Giles's, and some of them being induced (as Rapin [4] guesses) to confess a design of murdering the royal family, and making the lord Cobham protector; the king no longer doubted of the conspiracy, but ordered about half of them to be executed, and

[4] [Rapin seems to draw his information from the public acts, in which some deposed that after the murder of the king and princes they intended to make Oldcastle regent of the kingdom: but the historian declares it hardly conceivable, how a prince so judicious as Henry could suffer himself to be imposed upon by so gross a fiction. Hist. of Eng. 14 Hen. V.]

issued a proclamation for apprehending Cobham, who was all this time concealed in Wales. The king, who was Lollard enough himself to cast a rapacious eye on the revenues of the clergy, was diverted by a free gift, and by a persuasion to undertake the conquest of France, to which kingdom they assured him he had undoubted right: when he thought he had any to the crown of England, the other followed of course. In such reciprocal intercourse of acts of amity, heretics were naturally abandoned to their persecutors. The conquest of France soon followed, and the surprisal of lord Cobham[4], after a very valiant resistance[5], in which he was wounded. Being examined before the duke of Bedford[6], he would have expatiated on

[4] [Lord Cobham had the command of an English army in France, which was at that time a scene of great confusion, through the competition of the Orleans and Burgundian faction, and obliged the duke of Orleans to raise the siege of Paris. New Biog. Dict. vol. xi. p. 302.]

[5] He was seized by the lord Powis. The proclamation for apprehending him offered 1000 marks of gold and 20*l.* a-year for life, and a discharge from all taxes to any city, borough, or town, that should deliver him up. Vide Appendix to Bale's Brefe Chronycle concernynge the Examynacyon and Death of the blessed Martyr of Christ Syr Johan Oldecastell the Lorde Cobham. Reprinted in 1729. His ready wit and brave spirit appear to great advantage in this account of his trial.

[6] [Dugdale and others speak of a Scotish invasion in 1417, which was excited by lord Cobham, and repelled by the duke of

his faith; but the chief justice moved, "that they should not suffer him to spend the time so vainly, in molesting of the nobles of the realm." Not being indulged to speak on what he was accused, and naturally provoked by the ingratitude and weakness of Henry, the stout lord avowed allegiance to king Richard[7]: his sentence and execution soon followed. He died entreating sir Thomas Erpingham, that if he saw him rise from death to life the third day, he would procure that his sect might be in peace and quiet[8].

He wrote

"Twelve Conclusions, addressed to the Parliament of England."

At the end of the first book, he wrote some monkish rhymes in Latin, which Bale has preserved, and which he says were "copyed out by dyverse menne, and set upon theyr wyndowes, gates, and dores, which were then knowen for

Bedford; but Rapin says, he dare venture to affirm it is all a mistake, since such an incursion is not mentioned either in the public records or in the histories of Scotland. Ubi sup.

[7] King Richard had long been dead; I suppose it is only meant that lord Cobham disclaimed obedience to the house of Lancaster, who had usurped the throne of king Richard and his right heirs.

[8] Stowe, p. 356.

obstynate hypocrytes and fleshlye lyvers, which made the prelates madde[2]."

"The Complaints of the Countryman[2]."

"His Confession[3] and Abjuration:"

but this piece is believed to be, and certainly was, a forgery.

[Sir John Oldcastle, according to Dugdale, Rapin, and Granger, married the niece and heiress of the patriotic lord Cobham, and upon his marriage assumed that title[4]. On account of his inflexible adherence to the doctrines of Wickliffe, he was exposed as a buffoon character by some early English dramatist, in an old play entitled The famous Victories of Henry the Fifth, containing the honorable Battaile of Agincourt; in which the scene opens with prince Henry's robberies, and sir John Oldcastle is mentioned as one of his gang. As Shakspeare appears to have borrowed some hints from this old play, it gave occasion to the mistake that sir John Oldcastle was originally the comic hero of his historical drama of Henry the

[2] Bale's Brefe Chronycle, p. 99.

[2] Tanner, p. 561.

[3] [This is inserted in Bale's Brefe Chronycle, and called "A Christen Confessyon or Rekenyng of his Fayth."]

[4] [Beatson says he was called to the house of peers by summons, in right of his wife Joan, grand-daughter of John lord Cobham, to whom he was third husband. Political Index, vol. i. p. 47.]

Fourth, till he changed his name to Falstaff, or Fastolff. That such change of those famous names in history, or substitution of one for the other, was made by our immortal bard, we may be satisfied from his own words in his epilogue to the Second Part of Henry the Fourth, where he says, "If you be not too much cloyed with fat meat, our humble author will continue the story with sir John in it, and make you merry with fair Catharine of France; where, for any thing I know, Falstaff shall die of a sweat, unless already he be killed with your hard opinions; for Oldcastle died a martyr, and this is not the man." And yet the freedom thought by some grave writers to have been taken with Oldcastle and Fastolff has given offence, notwithstanding sir John Falstaff's name is not (according to the strictness of the letter) to be found in history. Stage poets, says Fuller, have themselves been very bold with, and others very merry at, the meaning of sir John Oldcastle, whom they have fancied a boon companion, a jovial royster, and yet a coward to boot; contrary to the credit of all chronicles, owning him a martial man of merit. The best is, sir John Falstaff hath relieved the memory of sir John Oldcastle, and is substituted buffoon in his place; but it matters as little what petulant poets as what malicious papists have written against him[s]. Mr. Anstis seems to lament, that as of old the reputation of Socrates was in his lifetime sullied by Aristophanes, in personating him on the stage; so the

[s] Church Hist. cent. xv.

memory of our hero had in this last age met with the same hard fate by interludes in plays[6]: yet the same writer owns that Shakspeare cannot be charged with any premeditated spleen when he composed his comedies, as he substituted sir John Falstaff for sir John Oldcastle. Mr. Gough, who has drawn the preceding notices together in the Biographia, refers to Mr. Steevens's note in the play of Shakspeare's Henry the Fifth, for a farther exoneration of the bard from the charge of personal satire. This charge is solely imputable, it seems, to the old play, which is represented to be full of ribaldry and impiety. No ignorance, adds Mr. Gough, could debase the gold of Shakspeare into such dross, though no chemistry but that of Shakspeare could exalt such base metal into gold[7].

[6] Order of the Garter, p. 131.

[7] Biog. Brit. vol. v. p. 701. Mr. Reed, it may be observed, in the last edition of Shakspeare, declares his opinion that the tradition of Falstaff having been originally Oldcastle, is by no means disproved. The weight of real evidence appears to him to be on the side of Fuller, who lived near enough to the time of Shakspeare to be accurately informed, and had no temptation to falsify the real fact. Addenda to notes on Henry the Fourth, vol. xxi. p. 423. Ritson, in his Ancient Songs[3], has printed a satire against the Lollards, which he conceived to be particularly levelled at lord Cobham, the Coryphæus of the sect. It begins thus:

Lo he that can be Cristes clerc,
And knowe the knottes of his crede,
Now may se a wonder werke,
Of harde happes to take goud heede.

[3] P. 63, edit. 1790.

Lord Cobham was one of the leaders in the reforming party, who drew up a number of articles against the corruptions which then prevailed among churchmen, and presented them in the form of a remonstrance to the commons. He was at great expense in collecting and transcribing the works of Wickliffe, which he dispersed among the people; and he maintained a great number of his disciples as itinerant preachers in many parts of the country. These things naturally awakened the resentment of the clergy against him. In the reign of Henry the fifth he was accused of heresy, and the growth of it was particularly attributed to his influence. The king delayed the prosecution against him, and undertook to reason with him himself, and to convert him from his errors. Lord Cobham's answer is upon record: "I ever was," said he, "a dutiful subject to your majesty, and ever will be. Next to God, I profess obedience to my king: but as to the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. It is sure, as God's word is true, he is the great antichrist foretold in holy writ." This answer so exceedingly shocked the king, that, turning away in visible displeasure, he withdrew his favour from him, and left him to the censures of the church. He was sum-

The dome of deth is hevy drede,
For hym that wol not mercy crie.
Than is my rede, for muche ne mede,
That no man melle of Lollardrye.

moned to appear before the archbishop, and not appearing, was pronounced contumacious and excommunicated. In hopes to avoid the impending storm, he waited upon the king with a written confession of his faith; but while he was in his presence, a person entered the chamber, cited him to appear before the archbishop, and he was immediately hurried to the tower. He was soon after cited before the primate, and read his opinion of those articles on which he supposed he was called in question, viz. the Lord's supper, penance, images, and pilgrimages. He was told that in some parts he had not been sufficiently explicit; that in all these points holy church had determined, by which determinations all Christians ought to abide; and that these determinations should be given him as a direction of his faith. In conclusion, he was condemned as a heretic, and remanded to the Tower[7]. A bill of attainder passed against lord Cobham; a price of a thousand marks was set upon his head; and a perpetual exemption from taxes promised to any town that should secure him. After he had been four years in Wales, he was taken at last by the vigilance of his enemies, brought to London in triumph, and dragged to execution in St. Giles's fields. As a traitor and heretic, he was hung up in chains alive upon a gallows; and fire being put under him, was burnt to death[8].

[7] From which place he had effected his escape into Wales. See p. 190.

[8] New Biog. Dict. vol. ii. p. 303.

' The lines referred to by lord Orford, in p. 191, as preserved by Bale, are thus printed in his Brief Chronicle:

Plangunt Anglorum
Gentes crimen sodomorum.
Paulus fert, horum
Sunt idola causa malorum.
Surgunt ingrati,
Giezite Symone nati,
Nomine prelati,
Hoc defensare parati.
Qui reges estis,
Populis quicunque preestis,
Qualiter his gestis.
Gladios prohibere potestis?]

HUMPHREY, DUKE OF GLOUCESTER.

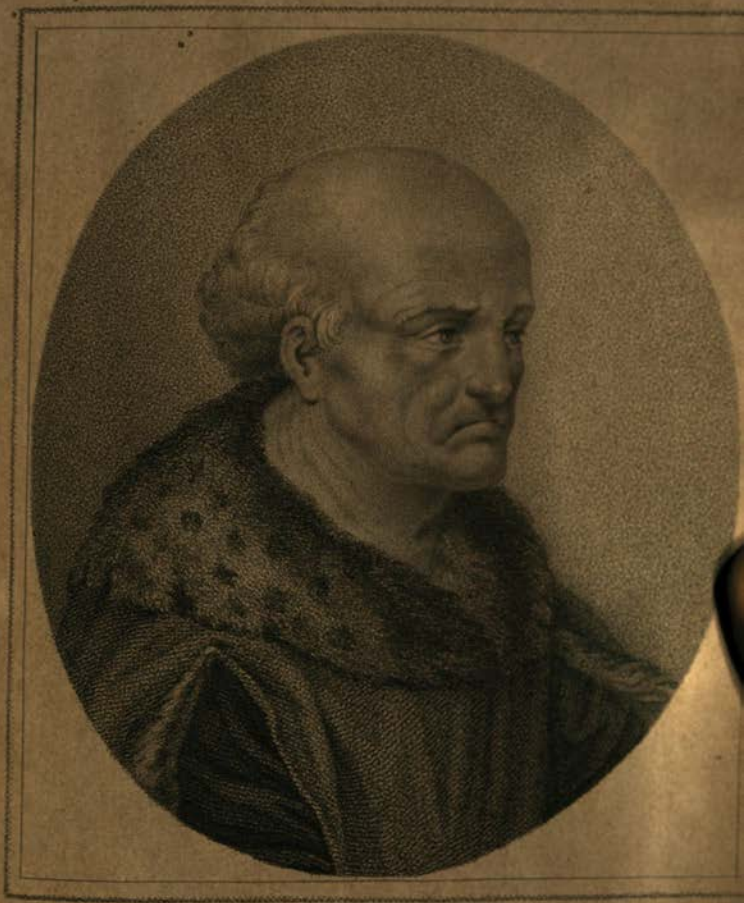
[This duke, commonly called *the good*, was youngest brother to Henry the fifth, and the first founder of the university library in Oxford, which was pillaged of the greater part of its books in the reign of Edward the sixth. His marriage with Jaqueline, daughter to William the sixth of Bavaria, was annulled by the pope, and he soon after married Eleanor Cobham [2]. This Humffrey, duke of Gloucester, says Grafton, descending of the blood royal, was not only noble and valient in all his actes and doings, but sage, pollitique, and notably well learned in the civil law. And among other his worthy praises, the chronicler relates a remarkable instance of sagacity, set forth by sir Thomas More, in a book of his, entitled A Dialogue concerning Heresies and Matters of Religion [3].

Mr. Cole [4] seemed to think that he ought to have a place in the present catalogue, as Leland, in his Collectanea, iii. 25, 38. in his Dictionary of Writers, published by bishop Tanner (notwithstanding what he says in his note about the book), ascribed to him "Tabulæ Directionum."

[2] Granger's Biog. Hist. vol. i. p. 20.

[3] See Grafton's Chronicle, 1569, vol. ii. p. 598.

[4] Cole MSS. vol. xxxv. p. 30.



HUMPHREY DUKE of GLOUCESTER.

The same antiquary records, that in queen Anne's time, while they were digging a grave in Saint Alban's abbey, was found the vault of Humphrey, duke of Gloucester, and in a leaden coffin full of pickle the corpse entire, with a beautiful crucifix painted against the east wall at his feet, which is yet entire, but the body is now quite decayed.

G. Ferrers drew up a metrical history in the Mirror for Magistrates, "How Humfrey Plantagenet, duke of Glocester, protector of England, during the minoritie of his nephew, king Henry the sixt, by practise of his enemies, was brought to confusion," 1578; and Chr. Middleton printed a more poetical legend of the same, in 1600.]

JOHN TIPTOFT,
EARL OF WORCESTER.

In those rude ages when valour and ignorance were the attributes of nobility, when metaphysical sophistries and jingling rhymes, in barbarous Latin, were the highest endowments and prerogatives of the clergy; and when [2] "it was enough for noblemens sons to wind their horn, and carry their hawke fair, and leave study and learning to the children of mean people;" it is no wonder that our old peers produced no larger, nor more elegant compositions, than the inscription on the sword of the brave earl of Shrewsbury:

Sum Talboti pro occidere inimicos [3].

It is surprising that the turbulent times of Henry the sixth, and Edward the fourth, should have given to the learned world so accomplished a lord as the earl of Worcester. He early tasted of the muses' fountain, dispensed in more

[2] A Nobleman's Speech to Richard Pace, in the reign of Henry VIII. Biographia, vol. ii. p. 1236.

[3] Others give it, "Sum Talboti pro vincere inimico meo." Camden's Remains.

copious streams over Europe, by the discovery of printing in 1450. Pope Nicholas the fifth patronised the new art; and the torrent of learned men that was poured upon Italy by the taking of Constantinople in 1453, by Mahomet the second, revived the arts, and the purity of the almost-forgotten tongues. The celebrated Æneas Sylvius, then on the throne of Rome by the name of Pius the second, encouraged learning by his munificence and example. One of his brightest imitators and contemporaries, was John Tiptoft, earl of Worcester, who was born at Everton[4] in Cambridgeshire, and educated at Baliol college in Oxford[5]. He was son of the lord Tibetot, or Tiptoft, and Powys, and was created a viscount and earl of Worcester by king Henry the sixth, and appointed lord deputy of Ireland. By king Edward the fourth he was made knight of the garter, and constituted justice of North Wales for life. Dugdale, who is more sparing of titles to him than our other writers, says he was soon after made constable of the Tower for life, and twice trea-

[4] [Read *Eversten*, says Mr. Cole. MS. note in Mr. Gough's copy.]

[5] Leland de Script. Brit. vol. ii. p. 475. The earl is not mentioned by Ant. Wood, whose account does not commence before the year 1500.

surer of the king's exchequer: but other historians [6] say he was lord high constable, and twice lord treasurer: the first time, according to Lud. Carbo, at twenty-five years old; and again deputy of Ireland for the duke of Clarence. But whatever dispute there may be about his titles in the state, there is no doubt but he was eminently at the head of literature, and so masterly an orator, that he drew tears from the eyes of the before-mentioned pope Pius, by an oration which he pronounced before him when he visited Rome, through a curiosity of seeing the Vatican library, after he had resided at Padua and Venice, and made great purchases of books [7]. This was on his return from a pilgrimage [8] to Jerusalem; which holy expedition is partly attributed, by a modern writer [9], to the suspense of his lordship's mind between gratitude to king Henry, and loyalty to king Edward [*].—But he seems

[6] Ames, British Librarian, Bale, &c.

[7] He is said to have given MSS. to the value of 500 marks to the university of Oxford. Tanner's Biblioth. Brit. p. 715.

[8] He had before this distinguished himself by clearing the seas from pirates. Vide Leland.

[9] G. S. Worthies of England, p. 88.

[*] [He returned from Christ's sepulchre, says Fuller with his usual quaintness, to his own grave in England; coming home in a most unhappy juncture of time: if sooner or later, he had found king Edward on that throne to which now Henry the

not to have been much embarrassed with the former, considering how greatly he had profited of king Edward's favour. It is certain, that the rapid Richard Nevil, earl of Warwick, did not ascribe much gratitude to the earl of Worcester, and that the earl did not confide much in any merit of that sort; for, absconding during the short restoration of Henry, and being taken concealed in a tree in Weybridge-forest in Huntingdonshire, he was brought to London, accused of cruelty in his administration of Ireland [3], particularly towards two infant sons

sixth was restored, and whose restitution was only remarkable for the death of this worthy lord. Thus those who when the house of the state is on fire, politically hope to save their own chamber, are sometimes burned therein. Worthies of Cambridgeshire, p. 155.]

[3] Leland owns that he had exerted himself too severely against some Lancastrians, which drew down the vengeance of that party on him, p. 479. In sir Richard Cox's History of Ireland it is said, "that the earl of Worcester was sent over in 1467, and held a parliament at Drogheda, in which the earls of Desmond and Kildare were attainted, on accusation of having assisted the king's enemies in that country; but that the Irish affirm it was in revenge for Desmond's undervaluing his majesty's match with Elisabeth Gray; and that as soon as Desmond, the great earl, was beheaded, Kildare was pardoned and left deputy by Tiptoft, who returned to England." Pages 169, 170, 171. Campion says, that the queen *caused* the earl of Desmond's trade of life to be sifted after the Irish manner contrary to sundry old statutes) by his successor the earl of

of the earl of Desmond[4], and condemned and beheaded at the Tower, 1470[5]. Hall and Hollinshead speak of his tyranny as not quite equivocal, though more favourable writers ascribe his imputed crimes to the malice of his enemies. Indeed, it was an unwonted strain of tenderness in a man so little scrupulous of blood as Warwick, to put to death so great a peer, for some inhumanity to the children of an Irish lord; nor does one conceive why he sought for so remote a crime—he was not often so delicate. Tiptoft seems to have been punished by

Worcester, in consequence of which Desmond was attainted and put to death. Hist. of Ireland, p. 101.

[4] [In Baldwin's Legend of the Earl of Worcester, a poem in the Mirror for Magistrates, Tiptoft alleged, that he put these children to death by command of Edward the fourth, a command that he dared not disobey:

The chiefest crime wherewith men do me charge
Is death of the earle of Desmonds noble sonnes,
Of which the king's charge doth me cleare discharge
By strayt commandement and injunctions:
The effect whereof so rigorously runnes,
That either I must procure to see them dead,
Or for contempt as a traytour loose my head.

Fuller says, he was charged with treason for "secret siding with king Edward (who before and afterward *de facto*, and always *de jure*, was the lawful king of England), and on this account he lost his life." Worthies of Camb. ubi sup. He was beheaded on St. Luke's day 1470.]

[5] [According to Leland, he was buried in the Dominicans' convent at London. Br. Lib. p. 260.]

Warwick for leaving Henry for Edward, when Warwick had thought fit to quit Edward for Henry.

This earl of Worcester[6], "which (as Caxton his printer, who was much enamoured of him, says) in his tyme flowred in vertue and cunnyng, and to whom he knewe none lyke emong the lordes of the temporalite in science and moral vertue," translated

"Cicero de Amicitiâ," and

"Two Declarations made by Publius Cornelius Scipio, and Gayus Flamyneus, Competitors for the Love of Lucresse,"

which he dedicated to Edward the fourth; and wrote some other orations and epistles, and englished

"Ceaser's Commentaries, as touching British Affairs;"

which version was published without name of printer, place, or date, but was supposed to be printed by John Rastell, who lived in the reign of Henry the eighth[7].

In the 6th of Edward the fourth he drew up

[6] Ames on Printing, in his account of Caxton, p. 26 et seq.

[7] [Ames concluded this book to have been printed by Rastell, from its type. The margin contains the original Latin in Roman character.]

"Orders for the placing of the Nobility in all Proceedings[8];" and,

"Orders and Statutes for Justs and Triumphs[9]."

In the Ashmolean collection[2] are the following:

"Ordinances, Statutes, and Rules, made by John Tiptoft, Earle of Worcester, and Constable of England, by the King's Commandment, at Windsor[3], to be observed in all manner of Justes of Peirs within the Realm of England, &c.[4]"

He is also said to have written,

"A Petition against the Lollards[5];" and

"An Oration to the Citizens of Padua[6]."

In the manuscripts belonging to the cathedral of Lincoln is a volume of some twenty epistles, of which four are written by our earl, and the rest addressed to him[7].

[8] MS. Cotton. Tiber. E. viii. 35.

[9] Ibid. 40.

[1] MS. 763.

[2] 29. Maii. 6th Edward IV.

[4] [These ordinances were again revived in the 4th of Eliz. and are printed in Nugæ Antiquæ, vol. i. edit. 1804.]

[5] Fuller's Ch. Hist. iv. 162.

[6] Tanner, p. 716.

[7] Ibid. p. 717. [Mr. Gough made a careful search in the library for these epistles, but the MSS. were so shamefully neglected and disordered, that he could not discover them.]

"O good blessyd Lord God!" saith Caxton, "what grete losse was it of that noble, vertuous, and wel-disposed lord! &c. and what worship had he at Rome in the presence of our holy fader the pope! And so in alle other places unto his deth; at whiche deth every man that was there might lerne to dye, and take his deth paciently[8]." The axe then did at one blow cut off more learning in England than was left in the heads of all the surviving nobility[9].

[Pennant is of opinion, that all his love for the sciences could not soften in him the ferocious temper of the unhappy times he lived in. London, p. 315.]

[8] [Caxton's conclusion to the earl of Worcester's translation. See Herbert, vol. i. p. 34.]

[9] Fuller's Worthies in Camb. p. 155.

ANTONY WIDVILLE, EARL RIVERS.

THOUGH Caxton knew "none like to the erle of Worcestre," and though the author[2] last quoted thinks that all learning in the nobility perished with Tiptoft, yet there flourished at the same period a noble gentleman, by no means inferior to him in learning and politeness, in birth his equal, by alliance his superior, greater in feats of arms, and in pilgrimages more abundant. This was[3] Antony Widville, earl Rivers, lord Scales and Newsells, lord of the Isle of Wight, "defenseur and directeur of the causes apostolique for our holy fader the pope in this royame of Englond, and uncle and governour to my lorde prince of Wales[4]."

He was son of sir Richard Widville by Jaqueline of Luxemburgh, duchess dowager of Bedford, and brother of the fair lady Gray, who

[2] Fuller.

[3] [Or, according to Herbert's citation from Caxton, "the noble and puissant lord Antone, erle of Ryuyers, lord of Scales and of the isle of Wyght, defendour and directour of the siege apostolique, for our holy fader the pope, in this royame of Englond, and governour of my lord prynce of Wales." Typogr. Antiq. vol. i. p. 15.]

[4] Caxton in Ames's Catal. p. 14.

ANTONY WIDVILLE EARL RIVERS.

Published 1, 1806, by J. Boydell & Co. Strand.

captivated that monarch of pleasure, Edward the fourth[4]. When about seventeen years of age, he was taken by force from Sandwich, with his father, and carried to Calais by some of the opposite faction. The credit of his sister, the countenance and example of his prince, the boisterousness of the times, nothing softened, nothing roughened the mind of this amiable lord, who was as gallant as his luxurious brother-in-law, without his weaknesses; as brave as the heroes of either Rose, without their savageness; studious in the intervals of business, and devout after the manner of those whimsical times, when men challenged others whom they never saw, and went barefoot to visit shrines in countries of which they had scarce a map. In short, lord Antony was, as sir Thomas More[5]

[4] [Baldwin has thus made sir Anthony give an account of his family connexions, in most prosaic metrification:

My father, hight sir Richard Wodvile, he
Espousde the duches of Bedford, and by her
Had issue males my brother John, and me
Called Anthony; king Edward did preferre
Us farre above the state wherin we were,
For he espoused our sister Elizabeth,
Whom sir John Gray made widow by his death.

Mir. for Magistr. edit. 1575.]

[5] In vitâ Rich. III.

says, "Vir, haud facile discernas, manuve aut consilio promptior."

[6] He distinguished himself both as a warrior and a statesman. The Lancastrians making an insurrection in Northumberland, he attended the king into those parts, and was a chief commander at the siege of Alnwick-castle; soon after which he was elected into the order of the garter. In the tenth of the same reign, he defeated the dukes of Clarence and Warwick in a skirmish near Southampton, and prevented their seizing a great ship called the Trinity, belonging to the latter. He attended the king into Holland on the change of the scene, returned with him, and had a great share in his victories, and was constituted governor of Calais, and captain-general of all the king's forces by sea and land. He had before been sent embassador to negotiate a marriage between the king's sister and the duke of Burgundy; and in the same character concluded a treaty between king Edward and the duke of Bretagne. On prince Edward being created prince of Wales, he was appointed his governor, and had a grant of the office of chief butler of England; and was even on the point of attaining the high

[6] Vide Dugdale's Baronage, vol. ii. p. 231.

honour of espousing the Scottish princess, sister of king James the third; the bishop of Rochester, lord privy-seal, and sir Edward Widville, being dispatched into Scotland to perfect that marriage[7].

[8] A remarkable event of this earl's life was a personal victory he gained in a tournament over Antony count de la Roche, called the bastard of Burgundy, natural son of duke Philip the Good. This illustrious encounter was performed in a solemn and most magnificent tilt held for that purpose in Smithfield[9]. Our earl was the challenger; and from the date of the year and the affinity of the person challenged, this ceremony was probably in honour of the aforementioned marriage of the lady Margaret the king's sister, with Charles the Hardy, last duke of Burgundy. Nothing could be better adapted to the humour of the age, and to the union of that hero and virago, than a single combat between two of their near relations. In the Biographia Britannica is a long account, extracted from a curious

[7] The queen had before projected to marry him to that great heiress, Mary of Burgundy, who at the same time was sought by Clarence; a circumstance that must have heightened that prince's aversion to the queen and her family.

[8] Dugdale ubi supra, and Biogr. Brit. p. 1232.

[9] [See Hall's Chronicle, 6 Edw. IV.]

manuscript, of this tournament, for which letters of safe conduct were granted by the king, as appears from Rymer's Fœdera; the title of which are, "Pro bastardo Burgundiæ super punctis armorum perficiendis." At these justs the earl of Worcester (before mentioned) presided as lord high constable, and attested the queen's giving *the flower of souvenance* to the lord Scales, as a charge to undertake the enterprise, and his delivery of it to Chester-herald, that he might carry it over to be touched by the bastard, in token of his accepting the challenge. This prize was a collar of gold, with the rich flower of souvenance enamelled, and was fastened above the earl's knee, by some of the queen's ladies, on the Wednesday after the feast of the resurrection. The bastard, attended by four hundred lords, knights, squires, and heralds, landed at Gravesend; and at Blackwall he was met by the lord high constable with seven barges and a galley full of attendants, richly covered with cloth of gold and arras. The king proceeded to London; in Fleet-street the champions solemnly met in his presence; and the palaces of the bishops of Salisbury and Ely were appointed to lodge these brave sons of holy church; as St. Paul's cathedral was for holding a chapter for the solution of certain doubts upon

the articles of combat. The timber and workmanship of the lists cost above 200 marks. The pavilions, trappings, &c. were sumptuous in proportion. Yet, however weighty the expense, the queen could not but think it well bestowed, when she had the satisfaction of beholding her brother victorious in so sturdy an encounter; the spike in the front of the lord Scales's horse having run into the nostril of the bastard's horse, so that he reared an end, and threw his rider to the ground. The generous conqueror disdained the advantage, and would have renewed the combat, but the bastard refused to fight any more on horseback. The next day they fought on foot, when Widville again prevailing, and the sport waxing warm, the king gave the signal to part them.

Earl Rivers had his share of his sister's afflictions as well as of her triumphs; but making a right use of adversity, and understanding that there was to be a jubilee and pardon at St. James's in Spain in 1473, he sailed from Southampton, and for some time was "ful vertuously occupied in goyng of pilgrimagis to Seint James in Galice, to Rome, and to Seint Nicholas de Bar in Puyle, and other diverse holy places. Also he procured and gotten of our holy fader the pope a greet and a large indulgence and

grace unto the chapel of our lady of the Piewe by Seint Stephen's at Westmenstre[3]."

The dismal catastrophe of this accomplished lord, in the forty-first year of his age, is well known[4]:

> ———Rivers, Vaughan, and Gray[5],
> Ere this lie shorter by the heads at Pomfret.

The works of this gallant and learned person were,

I. "The Dictes and Sayinges of the Philosophers; translated out of Latyn into Frenshe

[3] Ames, p. 14.

[4] [One of Baldwin's metrical stories in the Mirrour for Magistrates, setteth forth, "How sir Anthony Wodvile, lorde Rivers and Scales, governour of prince Edward, was with his nephue lorde Richard Gray and others, causelesse imprisoned and cruelly murdered, anno 1483." And sir Thomas More has given a prose account of Gloucester's artful dealing with lord Rivers, in his "Descripcion of Richard the thirde."]

[5] Queen Elizabeth Gray is deservedly pitied for losing her two sons; but the royalty of their birth has so engrossed the attention of historians, that they never reckon into the number of her misfortunes the murder of this her second son sir Richard Gray. It is as remarkable how slightly the death of our earl Rivers is always mentioned, though a man invested with such high offices of trust and dignity; and how much we dwell on the execution of the lord chamberlain Hastings, a man in every light his inferior. In truth, the generality draw their ideas of English story from the tragic rather than the historic authors.

by a worshipful Man called Messire Jehan de Teonville[6], sometyme Provost of Parys;"
and from thence rendered into English by our lord Rivers, who sailing to the Spanish jubilee, "and lackyng syght of alle londes, the wynde beyng good and the weder fayr, thenne for a recreacyon and passyng of tyme, had delyte and axed to rede some good historye; a worshipful gentylman called Lowys de Bretaylles" lent him the above-mentioned treatise, which when he had "heeded and looked upon, as he had tyme and space, he gaaf therto a veray affection; and in especial, by cause of the holsome and swete saynges of the Paynems, whiche is a glorious fayr myrrour to all good Chrysten people to behold and understonde." And afterwards being appointed governor to the prince, he undertook this translation for the use and instruction of his royal pupil. The book is supposed to be the second ever printed in England[7] by Caxton; at least the first which he printed at Westminster, being dated November 18, 1477. A fair manuscript[8] of this transla-

[6] [By others, says Herbert, he is called Guillaume de Tignoville, or Thignoville. He was provost of Paris in the year 1408. Typ. Ant. p. 14.]

[7] Ames, p. 9.

[8] [Marked cclxv. Cat. MSS. Bibl. Lambethanæ.]

tion, with an illumination [9] representing the earl introducing Caxton [2] to Edward the fourth,

[9] [Beneath this illumination are the following lines:

This boke late translate here in sight,
By Antony erle [Rivers[4],] that vertueux knyght,
Please it to accepte to youre noble grace,
And at youre convenient leysoure and space,
It to see, reede, and understond,
A precious jewell for alle your lond:
For therin is taught, howe and in what wyse
Men vertues shulde use and vices despise,
The subgetts theire princes ever obeye,
And they theim in right defend ay:—
Thus do every mann in his degrè,
Graunte of his grace, the Trinitè.]

[2] [Qu. (says Mr. Cole) how lord Orford came to know the kneeling figure in a clerical habit was Caxton the printer? He was certainly a priest, as is evident from his tonsure, but I do not think that Caxton was in orders. I should rather suppose that it was designed for Jean de Teonville, provost of Paris. (MS. note in Mr. Gough's copy.) A farther doubt has been suggested, whether the person presenting the book was earl Rivers, as most of the quarterings on his tabard appear to be foreign: but Mr. Lodge has obligingly solved this difficulty, by pointing out, that Richard Widevile, earl Rivers, married Jacquet de Luxembourgh, daughter of Peter count de St. Pol, and widow of the great regent duke of Bedford. The arms on the tabard therefore are, 1st, Widevile: 2d, Redvers, or de Ripariis, ancient earls of Devon: 3d, St. Pol: and the rest, foreign coats brought in by St. Pol. If Mr. Cole's supposition be received, that the *author* of the book was here presented to Edward the fourth, by the translator; it may be asked—was

[4] The name is erased from the MS.]

his queen, and the prince, is preserved in the archbishop's library at Lambeth.—The most remarkable circumstance attending this book, is the gallantry of the earl, who omitted to translate part of it, because it contained sarcasms of Socrates against the fair sex: and it is no less remarkable, that his printer ventured to translate the satire, and add it to his lordship's performance; yet with an apology for his presumption [3].

II. "The morale Proverbes of Christyne of Pyse [4];"

another translation [5]. The authoress, Christina, was daughter of Thomas of Pisa, otherwise

Jean de Teonville, or Tignoville, ever in England? And if our first *printer* is thought to be the person introduced, it may be questioned with what propriety, when the earl only exhibited his own manuscript?]

[3] Ames, and the British Librarian, p. 63.

[4] [This is an English translation, says Herbert, of a book written in French, with this title: Les Proverbes morceaux et le Livre de Prudence, par Christine de Pisan, fille de M. Thomas de Pisan, autrement dic de Bologne." Typogr. Antiq. vol. i. p. 18. A superb manuscript of the works of Christina with illuminations, is in the Harleian collection, though hitherto undescribed in the catalogue. It is numbered 4431, and contains thirty different articles, as I learn from the rev. Mr. Nares. The Moral Proverbs are in rhyming distichs; the Book of Prudence is in prose.]

[5] Ames, p. 12.

called of Boulogne, whither her father removed; and though she styled herself "a woman Ytalien," yet she wrote in French, and flourished about the year 1400. In this translation the earl discovered new talents, turning the work into a poem of two hundred and three lines, the greatest part of which he contrived to make conclude with the letter E: an instance at once of his lordship's application, and of the bad taste of an age, which had witticisms and whims to struggle with as well as ignorance. It concludes with two stanzas of seven lines each, beginning thus:

The grete vertus of our elders notable
Ofte to remembre is thing profitable;
An happy hous is, where dwelleth Prudence,
For where she is, raison is in presence, &c.

EXPLICIT.

Of these sayynges Cristyne was the aucturesse,
Whiche in makyn hadde suche intelligence,
That thereof she was mireur and maistresse;
Hire werkes testifie thexperience;
In Frenssh languaige was writen this sentence;
And thus englished doth hit reherse
Antoin Widevylle therle Ryvers.

Caxton, inspired by his patron's muse, concludes the work thus:

Go, thou litil quayer [6], and recommaund me
Unto the good grace of my special lorde
Therle Ryveris, for I have emprinted the
At his commandement, following evry worde
His copye, as his secretarie can recorde;
At Westmestre, of Feverer the xx daye,
And of kyng Edward the xvii yere, vraye.

EMPRINTED BY CAXTON.

In Feverer the colde season.

III. "The boke named Cordyale or Memorare novissima;"

[7] a third translation from the French; the original author not named: begun to be printed by Caxton "the morn after the purification of our blissid Lady, in the yere 1478, which was the daye of seint Blase, bisshop and martir; and finisshed on the even of thannunciation of our said blissid Lady, in the xix yere of kyng Edwarde the fourthe, 1480." By which it seems that Caxton was above two years in printing this book. It does not appear that he published any other work in that period; yet he was generally more expeditious; but the new art did not, or could not multiply its productions, as it does now in its maturity.

[6] [i. e. Quire, book; from *cahier*, Fr. Hence James the first of Scotland entitled his celebrated allegorical poem, "The King's Quair."]

[7] Ames, p. 14.

These are all the remains of this illustrious lord, though, as Caxton says, "notwithstonding the greet labours and charges that he had in the service of the kyng and of my said lord prince, which hath be to him no litle thought and besines; yet over that, tenriche his vertuous disposicion he put him in devoyr at all tymes, when he might have a leyser, which was but startemele, to translate diverse bookes out of Frensh into English[8]." He then mentions those I have recited, and adds,

IV. "Over that, hath made divers balades ayenst the Seven dedely Synnes[9]."

It is observable with what timidity and lowliness young Learning ventured to unfold her recent pinions; how little she dared to raise herself above the ground. We have seen that earl Tiptoft and earl Rivers, the restorers and patrons of science in this country, contented themselves with translating the works of others; the latter condescending even to translate a translation. But we must remember how scarce books were; how few of the classic standards were known, and how much less understood. Whoever considers the account which Caxton

[8] [Caxton's epilogue. See Herbert, vol. i. p. 20.]

[9] Ames, p. 14.

gives of his meeting "with the lytyl book in Frenshe, translated oute of Latyn by that noble poete and grete clerke Virgyle," will not wonder that invention did not exert itself. Whatever was translated was new, and a real present to the age. Invention operates only where there is no pattern, or where all patterns are exhausted. He, who in the dawn of science made a version of Christina of Pisa, in its vigorous maturity would translate Montesquieu—and, I trust, not in metre.

I have dwelled the longer on the articles of these two lords, as they are very slightly known, and as I think their country in a great measure indebted to them for the restoration of learning. The countenance, the example of men in their situation must have operated more strongly than the attempts of an hundred professors, benedictines, and commentators. The similitude of their studies was terminated by too fatal a resemblance in their catastrophe!

[The amiable light, says bishop Percy, in which the character of Anthony Widville, the gallant earl Rivers, has been placed by the lively and elegant author of the Catalogue of Noble Writers, interests us

in whatever fell from his pen. It is presumed, therefore, that the insertion of a little ballad by that nobleman will be pardoned, though it should not be found to have much poetical merit, as it is his only original production; his more voluminous works being translations.

The ballad thus introduced to notice by bishop Percy, was printed in the first edition of his Reliques, from an imperfect copy preserved by Rouse; the defects of which were afterward supplied by the Fairfax manuscript[2], and the entire poem was given in Ritson's Ancient Songs; whence, after careful restoration to its genuine orthography, it has been transferred to the present publication. That the piece was composed during the author's cruel confinement in Pomfret castle, is a circumstance highly interesting; and the sentiments it conveys are tinctured with sage reflection and manly resignation, though the metre will not appear very dignified to a modern ear.

"A BALET BY THE EARL RIVERS

"Sum what musyng,
And more morenyng,
In remembryng
The unstedfastness;
This worlde beyng
Of such welyng,
Me contraryyng,
What may I gess?

[2] Sloanian collection, No. 5465.

" I fere doutless
Remedyless,
Is now to cess
My wofull chaunce;
For unkyndness
Withouten less,
And no redress,
Me doth avaunce.

" With displesaunce
To my grete grevaunce
And no suraunce
Of remedy;
Lo! in this traunce,
Now in substaunce,
Such is my daunce,
Willyng to dye.

" Me thynkyth truly
Bounden am I,
And that gretly,
To be content;
Sayng playnly,
Fortune doth wry
All contrary
For myn entent.

" My lyff was lent
To an entent,
It is ny spent;
Wellcum fortune!
Yet I ne went
Thus to be shent,
But she it ment;
Such is her wone."]

[1] This little piece is pointed out by its early editor to be

written in imitation of a poem of Chaucer's, beginning thus:

"Alone walking,
In thought plainyng,
And sore sighyng
All desolate.
My remembrying
Of my livyng,
My death wishyng
Both erly and late," &c.

Urry's edit. p. 555.

MARGARET COUNTESS of RICHMOND & DERBY.

Pub.d Feb.y 1.1806 by J. Smith 442 Strand.

MARGARET,

COUNTESS OF RICHMOND[1] AND DERBY[2],

THE mother of Henry the seventh, to whom she seems to have willingly ceded, as it were, no right to the crown, while she employs herself in founding colleges[3], and in acts of more real devotion and goodness than generally attend so much superstition. While she was yet young, and a rich heiress, the great duke of Suffolk[4], minister to Henry the sixth, or rather to queen Margaret, solicited her in marriage for his son, though the king himself wooed her for his half-brother Edmund. On so nice a point, the good young lady advised with an elderly gentlewoman,

[1] As a thick quarto [2] volume has been published within these few years, of such illustrious women as have contributed to the republic of letters, I shall be very brief on this head, having little to add to what that author has said.

[3] [Mr. Ballard has printed a copy of Latin verses, which contain an accurate account of her collegiate foundations. See Memoirs, p. 21. Mr. Gyll, in a manuscript note, says she was a justice of peace.]

[4] [Duke of Bokingham, MS. coll. Jo. Funeral Sermon in Marg. 8. Gyll.]

[2] Memoirs of several Ladies of Great Britain who have been celebrated for their Writings, &c. by George Ballard, 1752.

who thinking it too great a decision to take upon herself, recommended her to St. Nicholas, who, whipping on some episcopal robes, appeared to her, and declared in favour of Edmund. The old gentlewoman, I suppose, was dead, and St. Nicholas out of the way; for we hear nothing of the lady Margaret consulting either of them on the choice of two other husbands after the death of earl Edmund, by whom she had king Henry. Sir Henry Stafford, the second, bequeathed to his son-in-law "a trappur of four new horse harnish of velvet;" and his mother, the duchess of Buckingham, in consideration of lady Margaret's great affection for literature, gave her the following legacy by her will: "To my daughter Richmond, a book of English, being a legend of saints; a book of French, called *Lucun*; another book of French of the epistles and gospels; and a primmer with clasps of silver gilt, covered with purple velvet[5]."

Her virtues are exceedingly celebrated: "Her humility was such that she would often say, on condition that the princes of Christendom would combine themselves and march against the common enemy the Turks, she would most willingly attend them, and be their *laundress* in the

[5] Dugdale.

camp[6]." And for her chastity, the rev. Mr. Baker, who republished bishop Fisher's funeral sermon on her, informs us, "that, in her last husband's days, she obtained a license of him to live chaste, whereupon she took upon her the vow of celibacy;" a boon as seldom requested, I believe, of a third husband, as it probably would be easily granted. This princess published

"The Mirroure of Golde for the sinfull Soule, translated from a French translation of a Book called, Speculum aureum Peccatorum." Emprynted at London, in Flet-strete, at the signe of St. George, by Richard Pynson, 4to. with cuts on vellum[7].

"Translation of the fourth Book of Dr. J. Gerson's Treatise of the Imitation and following the blessed Life of our most merciful Saviour Christ[8];"

[6] Camden's Remains, p. 271, edit. 1651.

[7] Ballard, p. 16. [The copy so printed was in the possession of Mr. West.]

[8] [Herbert has given the title and colophon of this book from a copy in his own possession: "Here beginethe the forthe boke of the folowinge Jesu Cryst, and of the contẽpnīge of the world. Inprinted at the cõmaũdement of the most excellent prynccss Margarete, moder vnto our souereyne lorde kinge Henry the VII. coũtes of Richemoũt and Darby. And by the same prynces it was translated out of Frenche into Englisshe in

printed at the end of Dr. William Atkinson's English translation of the three first books, 1504.

"A letter to her son is printed in Howard's Collection of Letters[9]."

She also, by her son's command and authority, "made the orders (yet extant) for great estates of ladies and noblewomen, for their precedence, attires, and wearing of barbes at funerals, over the chin and under the same[2]."

[This illustrious lady was the sole daughter of John Beaufort, duke of Somerset, the grandson of John of Gaunt, who has met with a literary champion in Mr. Godwin[3]. Caxton dedicated the "Hystorye of Kynge, Blandhardyne and Queen Eglantyne," to this princess by the title of duchesse of Somercete; "but this," says Herbert, "must be a mere compliment of Mr. Caxton's, as I don't recollect her being called so any where else[4]." The honour of duchess of Somerset seems to have been granted to descend only by male

fourme and maner ensuinge: the yere of our Lord God Ml'.D.IIII." Contains eighteen leaves. Colophon: "Thus endeth the forth boke folowinge Jesu Cryst, and the contempnyinge of the worlde." Imp. by Pinson, in 4to.]

[9] Ballard, p. 155.

[2] Ballard and Sandford.

[3] Life of Chaucer.

[4] Typogr. Antiq. p. 219.

issue, seeing lady Margare never assumed the title, and Edmund, her father's younger brother, had a special charter of creation to that honour, 26 Hen. the sixth[5]. Her title of countess of Richmond was derived from her first husband, Edmund of Haddam, son of Owen Tudor, by Katherine daughter to Charles the sixth, king of France, by whom she had our Henry the seventh. Her title of countess of Derby came by her third husband, Thomas earl of Derby[6]. Her will, dated June 6, 1508, has been extracted from the prerogative court of Canterbury, and printed by Mr. Nichols[7].

Mr. Brand has a copy of the lady Margaret's Golden Mirror, printed by Wynken de Worde, from which the proëm and colophon have been transcribed.

"This present boke is called the Mirroure of Golde to the sinfull Soule: the whiche hath ben translated at Parice oute of Laten into Frenche, and after the translacion seen and corrected at length of many clarkis, doctours, and maisters in divinite, and nowe of late translatede oute of Frenche into Englisshe by the right excellent princesse Margarete, moder to oure souerain lorde king Henry the vii. and countesse of Richemond and Derby." "Imprynted at London, in Fletestrete, at the sygne of the sone, by Wynkyn de Worde." Here endeth the Myrroure of Golde. In

[5] Ubi sup.

[6] Dugdale Baronage, tom. ii. p. 122, iii. p. 237.

[7] Collection of Royal Wills.

the xxix day of Marche, the yere of our Lorde, a M. D. and xxii."

Herbert says, there were two editions of this book by W. de Worde in the same year, the typographical variations between which he has described [8].

The countess of Richmond has had the honour to be introduced by Gray in his Ode for Music, as "the venerable Margaret," from having been the foundress of St. John's and Christ's colleges, Cambridge, in 1505 and 1511 [9].

That she was a zealous patroness of literature, is obvious from the testimony of the following publications, which were undertaken and executed at the "command, exhortation, or enticement" of the princess Margaret.

"Scala Perfeccionis, englyshed, The Ladder of Perfeccion." By Walter Hilton. Printed by W. de Worde, in Caxton's house, 1494, fol.

"Treatise concernynge the Seven Penetencyall Psalmes," &c. By John Fysher, Bishop of Rochester. Printed by W. de Worde, 1509, and by Pinsson, 1510. 4to.

"The Ship of Fooles of this World." Translated by Henry Watson, into prose, and printed by W. de Worde, 1517, 4to.

Bishop Fisher's funeral sermon on the noble princess Margaret, was printed by W. de Worde, under the

[8] Ut sup. p. 165.

[9] See Wilson's "Memorabilia Cantabrigiæ."

title of "A Morwynge Remembraunce *," and contains the following eulogium:

"She was bounteous and lyberal to every person of her knowlege or acquaintance. Avarice and covetyse she most hated, and sorowed it full moche in all persons, but specially in ony that belonged unto her. She was of syngular easyness to be spoken unto, and full curtayse answere she would make to all that came unto her. Of mervayllous gentyleness she was unto all folks, but specially unto her owne, whom she trustede and loved ryghte tenderly. Unkynde she wolde not be unto no creature, ne forgetfull of ony kyndness or servyce done to her before, which is no lytel part of veray nobleness. She was not vengeable ne cruell, but redy anone to forgete and to forgyve injuryes done unto her, at the least desyre or mocyon made unto her for the same. Mercyfull also and pyteous she was unto such as was grevyed and wrongfully troubled, and to them that were in poverty or sekeness, or any other mysery. She was of singular wisedom, ferre passyng the comyn rate of women. She was good in remembraunce, and of holdynge memorye; a redye witte she had also to conceive all thyngs, albeit they were ryghte derke. Right studious she was in bokes, which she had in grete number, both in Englysh and in Latin, and in Frenshe; and for her exercise, and for the profyte of others, she did translate divers matters of devocyon out of the Frensh into

* Reprinted by the learned Mr. Baker, in 1708, with a valuable biographical preface, &c.

Englysh. In favour, in words, in gesture, in every demeanour of herself, so grete nobleness did appear, that what she spake or dyd, it mervayllously became her. She had in a maner all that was praysable in a woman, either in soul or body."

The following letter to her son, Henry the seventh, was inserted in Dr. Howard's Miscellaneous Collection of Letters, from the original in her own hand-writing.

"My derest and only desired joy yn thys world,

"With my moste herty lovynge blessyngs and humble comendations—y pray oure Lord to reward and thancke your grace, for thatt yt hathe plesyd your hyghnes soo kyndly and lovyngly to be content to wryte your lettyrs of thancks to the Frenshe kying, for my greet mater, that soo longe hathe been yn sewte; as mastyr Welby hath shewed me your bounteous goodness is plesed. I wysh my der hert and my fortune be to recover yt, y trust ye shall well perseyve y shall delle towards you as a kind lovyng modyr; and if y shuld nevyr have yt, yet your kynd delyng ys to me a thousand tymes more then all that good y can recover, and all the Frenshe kyngs myght be myn wythall. My der hert, and yt may plese your hyghnes to lycense master Whytstongs for thys time, to present your honorabyll lettyrs, and begyn the process of my cause; for that he so well knoweth the matter, and also brought me the wrytyngs from the seyd Frenshe king, wyth hys odyr lettyrs to hys parlyement at Paryse; yt shold be gretlye to my helpe, as y thynke; but all wyll y remyte to your plesyr; and if y be too bold in this, or eny of my desires, y humbly beseche your

grace of pardon, and that your highnes take no dysplesyr.

"My good kynge, y have now sent a servant of myn ynto Kendall, to resseyve syche anewietys as be yet hangynge opon the acounte of sir Wyllyam Wall, my lord's chapeleyn, whom y have clerly dyscharged; and if yt wull plese your majestys ounc herte, at your loyser to send me a lettyr, and command me that y suffyr none of my tenantes be reteyned with no man, but that they be kepte for my lord of Yorke, your faire swete son, for whom they be most mete; it shall be a good excuse for me to my lord and hosbond: and then y may well and wythowte dysplesyr cause them all to be sworne, the wyche shall not aftyr be long undon. And wher your grace shewed your plesyr for . . . . . the bastard of kyng Edwards; syr, there is neither that or any other thing I may do by your commandment, but y shall be glad to fullfyll to my lytyll power, with Gods grace. And, my swete king, Feldying, this berer, hath prayed me to beseche you to be his good lord yn a matter he seweth for to the bishop of Ely, now (as we here) electe, for a lytyll office nyghe to lond. Verily, my kynge, he ys a gued and a wyse well rewled gentylman, and full trewly hathe served yow well accompanyed as well at your fyrst as all odyr occasions; and that cawsethe us to be the more bold and gladder also to speke for hyme: how be yt, my lord marquis hath been very low to hym in tymes past, by cause he would not be reteyned with him; and trewly, my good kyng, he helpythe me ryght well yn seche matters as y have

besynes wythyn thys partyes. And, my der hert, y now beseche you of pardon of my long and tedyous wrytyng, and pray Almighty God to gyve you as long, good, and prosperous lyfe as evyr had prynce, and as herty blessyngs as y can axe of God.

"At Calais town, thys day of seint Annes, that y dyd bryng ynto thys world my good and gracyous prynce, kynge, and only beloved son; by

"Your humble servant, bede-woman, and modyer,

"MARGARET R."

Another letter, of more brevity, was printed by Mr. Baker at the end of bishop Fisher's Sermon.

Her ladyship's "Orders for Precedence," alluded to by lord Orford, in p. 228, seem to be preserved in Harl. MS. 1107; but they are rather sumptuary regulations, and are thus entitled:—

"The Ordinance and Reformacion of Apparell for greate Estates, or Princesses, with other Ladyes and Gentlewomen, for the Time of Morneinge; made by the right highe mighty and excellent Princesse Margaret Countesse of Richmont, Da: and sole Heir to the noble Prince John Duke of Somerset, and Mother to the prudent and mighty Prince Kinge Henry the Seventh, in the eight Yeir of his Raigne[6]."

[6] For the clearer information of such as it might concern, the following notes were added to the several items of female apparel:

"A sloppe is a morninge cassocke for ladyes and gentlewomen, not open before. A surcote is a mourneing garment made like lose or straite bodyed gowne, which is worne

Skelton, that "breathless rhymer," as he was appositely characterized by bishop Hall, wrote a Latin elegy upon the funeral of this illustrious lady, which Ballard has anglicised in his Memoirs. He compares her to Penelope, to Abigail, and to Hester:

En tres jam proceres nobilitate pares.]

under the mantle: the same for a countesse must have a trayne before, an other behinde; for a baronesse noe trayne. The traine before to be narrow, not exceeding the breadth of 8 ynches, and must be trussed up before, under the girdle, or borne upon hir left arme."

NICHOLAS *,
LORD VAUX,

SEEMS to have been a great ornament to the reign of Henry the seventh, and to the court of Henry the eighth, in its more joyous days, before queens, ministers, peers, and martyrs, embrued so many scaffolds with their blood. William Vaux, his father, had forfeited his fortunes in the cause of Henry the sixth. They were restored to the son with the honour of knighthood, on his fighting stoutly at the battle of Stoke against the earl of Lincoln, on the side of Henry the seventh. In the seventeenth of that reign, at the marriage of prince Arthur, the brave young Vaux appeared in a gown of purple velvet, adorned with pieces of gold so thick and massive, that, exclusive of the silk and furs, it was valued at a thousand pounds: about his neck he wore a collar of *SS*, weighing eight hundred pounds in nobles. In those days it not

* [In his quarto edition of this Catalogue, lord Orford remarked, that the judicious editor of the Reliques of Ancient Poetry has, on very good reasons, surmised, that *Nicholas*, lord Vaux, was not the poet, but his son *Thomas*. His lordship, however, persisted in retaining this article of Nicholas, though it ought to have been displaced for his successor.]

NICHOLAS LORD VAUX.

From a drawing by Vertue in the Possession of the Hon. Horace Walpole.

from the Original by Holbien.

Pub. May 10. 1782 by J. Scott. 442 Strand.

only required great bodily strength to support the weight of their cumbersome armour; their very luxury of apparel for the drawing-room would oppress a system of modern muscles!

In the first of Henry the eighth, Vaux was made lieutenant of the castle of Guisnes in Picardy; and in the fifth of that reign was at the siege of Therouenne. In the tenth year he was one of the embassadors for confirming the peace between Henry and the French king; and soon after in commission for preparing the famous interview between those monarchs near Guisnes. These martial and festival talents were the direct road to Henry's heart, who, in his fifteenth year, created sir Nicholas a baron at the palace of Bridewell: but he lived not long to enjoy the splendour of this favour. Departing this life in 1523[3], he founded chantries for the souls of his ancestors; portioned his three daughters with five hundred pounds apiece for their marriages, and to his sons Thomas and William bequeathed all his wearing gere, except cloth of gold, cloth of silver, and tissue[4]. A battle, a pageant, an embassy, a

[3] [In 1524, May 14, says the accurate Mr. Lodge, only seventeen days after his advancement to the peerage. See the article of Thomas, lord Vaux.]

[4] Wood, vol. i. p. 19. Dugdale, vol. ii. p. 304. Tanner, p. 731.

superstitious will, compose the history of most of the great men of that age. But our peer did not stop there: he had been bred at Oxford, and had a happy genius for poetry, of which some samples are extant in the Paradise of dainty Devices[5]. An author[6], who wrote nearer to those times, says, "that his lordship's commendation lay chiefly in the facillitie of his meetre, and the aptnesse of his descriptions, such as he taketh upon him to make; namely in sundry of his songs, wherein he sheweth the counterfait action very lively and pleasantly." In Antony Wood[7] may be seen the titles of some of his sonnets; and the same author says, that there goes a doleful ditty also under his name, beginning thus, "I loath that I did love, &c." which was thought by some to be made upon his death-bed[8].

[5] Published by Rich. Edwards. Vide Wood, vol. i. p. 152.

[6] Arte of English Poesie, p. 51.

[7] Vol. i. p. 19.

[8] [Gascoigne, in an epistle prefixed to his Posies, 1575, ridicules this as a vulgar error. See art. of Thomas, lord Vaux.]

JOHN BOURCHIER,
LORD BERNERS,

GRANDSON and heir of a lord of the same name[2], who was descended from Thomas of Woodstock, duke of Glocester, and had been knight of the garter and constable of Windsor castle under Edward the fourth[3]. Our lord John was created a knight of the Bath at the marriage of the duke of York, second son of Edward the fourth, and was first known by quelling an insurrection in Cornwall and Devonshire under the conduct of Michael Joseph, a blacksmith, in 1495[4], which recommended him to the favour of Henry the seventh. He was captain of the pioneers at the siege of Therouenne under Henry the eighth, by whom he was made chancellor of the exchequer for life, lieutenant of Calais and the marches[5], appointed to conduct the lady Mary, the king's sister, into France, on her marriage

[2] [Son of John Bourchier, baron Berners, in the right of Margery his wife, daughter of sir Richard Berners, of West Horsley, in Surrey. Fuller's Worthies of Herts, p. 27.]

[3] Bloomfield's Hist. of Norf. vol. iii. p. 100.

[4] Ant. Wood, vol. i. p. 34.

[5] Dugd. Baron. vol. ii. p. 133.

with Louis the twelfth, and with whom (Henry the eighth) he had the rare felicity of continuing in favour eighteen years. He died in 1532, leaving his gown of damask-tawney, furred with jennets, to his natural son Humphrey Bourchier; and certain legacies to two other illegitimate sons, having had only two daughters by his wife Catherine, daughter of John duke of Norfolk; from one of which ladies is descended the present lady baroness Berners, whose right to that title, which had long lain in obscurity, was clearly made out and recovered by the late Peter Leneve, esq. Norroy.

Lord Berners, by the command of king Henry, translated

"Froissart's Chronicle[6],"

which was printed in 1523, by Richard Pinson[7], the fifth on the list of English printers, and scholar of Caxton.

Others of his works were a whimsical medley

[6] Ames in Pinson, p. 125.

[7] [In two volumes folio: the first commences with the reign of Edward the third, and ends 9 Richard the second; the second ends with the coronation of Henry the fourth. Froissart employed upwards of forty years in the formation of his history. See essay annexed to Memoirs of Froissart, by Thomas Johnes, esq. who is preparing a new translation of the Chronicles of that honest historiographer, which is likely to furnish a valuable accession to English literature.]

of translations from French, Italian, and Spanish novels, which seem to have been the mode then, as they were afterwards in the reign of Charles the second,

When ev'ry flow'ry courtier wrote romance:

These were,

"The Life of Sir Arthur, an Armorican Knight[8];"

"The famous Exploits of Sir Hugh of Bourdeaux[9];"

"Marcus Aurelius[2];" and

[8] Lord Oxford had one of these with this title, "The History of the moost noble and valyaunt Knight, Arthur of Lytell Brytaine, translated out of Frenche by Johan Bourgcher, Knyght, Lord Barners." Black letter. Vide Harleian Catal. vol. iii. p. 32.

[9] Done at the desire of the earl of Huntingdon; it passed through three editions. Tanner, p. 116.

[2] Ames, p. 169. This was undertaken at the desire of his nephew sir Francis Bryan. Tanner, ib. [Warton says the first edition he had seen was printed by Berthelet, in 1536, 4to. Hist. of E. P. iii. 279. Herbert mentions an earlier by the same printer, with the following title and colophon: "The golden Boke of Marcus Aurelius, Emperour and eloquent Oratour." At the end: "Thus endeth the Volume of Marke Aurelie, Emperour, &c. translated out of Frenche into Englishe by John Bourchier, Knight, Lorde Barners, Deputie Generall of the Kynges Town of Caleis and Marches of the same, at the instaunt Desire of his Nevewe Sir Frauncis Bryan, Knighte: ended at Caleis the tenth Daie of Marche, in the

"The Castle of Love[3]."

He composed also a book

"Of the Duties of the Inhabitants of Calais;"

and a comedy intituled,

"Ite in Vineam[4],"

which is mentioned in none of our catalogues of English plays: Antony Wood says it was usually acted at Calais after vespers[5].

Lord Berners died at Calais 1532, aged 63.

[The "Castle of Love" was first printed by Robert Wyer[6], and afterward by John Kynge[7]. With the use of the latter impression I have been freely

Yere of the Reigne of our Soveraygne Lorde Kyng Henry the VIII. the xxiiii." Lond. 1534. 8vo. This book had many subsequent impressions.]

[3] Dedicated to the lady of sir Nicholas Carew, at whose desire he translated it from the Spanish. Tanner, ib.

[4] Bale, Cent. 9. p. 706.

[5] Vol. i. p. 33.—Fuller, in his Worthies of Hertfordshire, p. 27, says, "I behold his (lord Berners's) as the *second*, accounting the lord Tiptoft the *first noble hand*, which, since the decay of learning, took a pen therein, to be author of a book." But I have shown that lord Berners was but the fifth writer among the nobility, in order of time.

[6] See Herbert's Ames, p. 380.

[7] Title, "The Castel of Love, translated oute of Spanysshe into Englyssh, by John Bowrchier, Knyght, Lorde Bernes, at the Instaunce of the Lady Elizabeth Carewe, late Wyfe to Syr Nicholas Carewe, Knight. The which Booke treateth of the

indulged by my much-respected friend George Ellis, esq. and it enables me to gratify the curious with a specimen of lord Berners' talent in original composition, from an epistle dedicatory.

"To the good and vertuous lady, the lady Carewe, gretynge.

"The affecciant desyre and obligation that I am bounde in, towardes you, ryghte vertuous and good lady, aswell for the goodnesse that it hath pleased you to shewe me, as for the nyrenes[8] of consanguinite, hath encoraged me to accomplyshe your desyre, in translating this present booke. And though my so doynge can not be correspondent any thing to recompence your goodnes, yet not being ignoraunt of your goodwil and desyre, the which in this cause I take for the hole effecte; thinking therby to do you some smale rememoracion, and also bycause the matter is very pleasaunt for yonge ladies and gentlewomen: therfore I have enterprysed to reduce the same from Spanishe into the Englyshe tonge, not adorned with so freshe eloquence that it shold merite to be presented to your goodnes. For or[9] I first entred into this rude labour I was brought into great doubtfulnes, and founde my selfe in divers ymaginacions: for seyng the quicke intelligence of your spirit, I feared; and againe, the remembraunce of your vertue and prudence, gave me

Love betwene Leriano and Laureola, Doughter to the Kynge of Macedonia."

[8] i.e. Nearness.

[9] i.e. Ere.

audacite:—in the one I founde feare, and in the other suerty and hardines. Finally, I did chose the moste unvaylable, for myne owne shame, and moste utilitie; in any reprehencion or rebuke for the moche boldenesse in that I have not taken such respite as I ought to have done; yet in consyderacion of your gentylnes, myne affeccion is alwayes in truste to scape blameles. I have taken this enterprice on me, more by desyre to have blame therby, then to attaine prayse or laude.

"Wherfore, right vertuous ladye, maye it please you of your goodnes to accepte this litell presente treatyse, and to receyve this my good wil, or ye condempne the fault. And also to have more affeccion to the presenter then to the valew of the thing presented, requiring you to holde and repute me alwayes as one of the nombre of them that alwayes shalbe redye to do you plesure. And for the surplus, I desyre the Creatoure of the first cause, longe to indure and to encrease your happie prosperite. Amen."

A metrical address to the reader, "in maner of a prologue," is prefixed by Androwe Spigurnel, who sets forth his lordship's book in the style of an itinerant showman:

"Beholde, you readers of this boke present
Which the lord Barnes out of the Spanishe
Hath translated, to a good intent,
And reduced the same into our Englyshe,
And, thankes to have, the same did he finishe;
Wherin it appereth moche paines he did take
At the instaunt request, and for ladies sake." &c. &c.

Warton reports, from the manuscripts of Oldys, that *Henry*, lord Berners, translated some of Petrarch's sonnets[2].

An original letter from lord Berners to cardinal Wolsey, dated Calais, March 25, occurs among the Cotton MSS. Calig. D. ix. and three copies of others in Vesp. C. i. In Harl. MS. 295, occur three more, when embassador to the emperor Charles the fifth.

The following letter from his lordship, while lieutenant of Calais, to Henry VIII. is taken from Cotton MS. Vesp. F. xiii. and is curious at least for its orthography:

"Ples yt your grase to be advertesyde, as on Munday last past the erll of Anguysch off Skottlonde, and a byschop with hym, landyd at Boloyn, as prisoners sent by the duke off Albeney, and vij schypes browght hym thedyr; and as on Fryday be forr that, they lay upon her be ffor thys town off Caleys, and at nyght they went in to the Downes, and ther lay Saterday all day, and so came to Boloyn; with owtt incounterynge off eney off the kynges grasses schypes. Wold to God they had mett with them! But the Inglysch schypes kepyth but lytyll se from betwen Dover and Caleys, or elles ther were ner a londe.

"As I her further, your grase shall be advertesyde by the grase off Jhu, who preserve your grase.

"At Caleys, the xxvj day off March,

"By your lowly servaunt,

"JOHN BERNERS."]

[2] Hist. of Eng. Poetry, vol. iii. p. 58

GEORGE BOLEYN,
VISCOUNT ROCHEFORD,

THE unfortunate brother of Anne Boleyn; raised by her greatness, involved in her fall, and more cruelly in her disgrace. He was accused of too intimate familiarity with his sister, by a most infamous woman, his wife, who continued a lady of the bed-chamber to the three succeeding queens, till her administering[2] to the pleasures of the last of them, Catherine Howard, brought that sentence on her, which her malice or jealousy had drawn on her lord and her sister-in-law. The weightiest proof against them was his having been seen to whisper the queen one morning as she was in bed[3]. But that could

[2] Honest Stowe has preserved a conversation between Anne of Cleves and this lady Rochford, in which the arch simplicity of the former, and the petulant curiosity of the latter, are very remarkable. The lady Eleanor Rutland, the lady Katherine Edgcumbe, and lady Rochford, were sifting to know whether her majesty was breeding: The queen fairly owned, "That the king when they went to bed, took her by the hand, kissed her, and bid her, *Good-night, sweetheart;* and in the morning kissed her, and bid her, *Farewel, darling*; And is not this enough? quoth her majesty." Stowe's Annals, p. 578.

[3] The poor queen had so little idea of guilt, or of what she was accused, that on her first commitment to the Tower, she

make incest, where a jealous or fickle tyrant could make laws at his will! Little is recorded of this nobleman, but two or three embassies to France, his being made governor of Dover and the Cinque Ports, and his subscribing the famous declaration to Clement the seventh. Like earl Rivers, he rose by the exaltation of his sister; like him, was innocently sacrificed on her

exclaimed tenderly, "Oh! where is my sweet brother?" The lieutenant, willing to spare her a new shock, replied, without telling her that the lord Rochford was committed too, "That he left him at York Place." Strype, vol. i. p. 280. The author of English Worthies tells a story which is related too by Fuller, in his Worthies of Wiltshire, p. 146: That on Jane Seymour's first coming to court, queen Anne snatched at a jewel pendent about this Jane's neck, and hurt her own hand with the violence she used.—She was struck with finding it the king's picture. Page 848. [Mr. Andrews remarks, that Anne Boleyn had been bred at the court of France, and had there imbibed a levity of behaviour which, though it probably assisted in alluring the passions of Henry, most certainly afforded her enemies ample materials for her destruction. The natural timidity of her sex threw the unhappy queen into hysteric agonies on hearing the crimes imputed to her, and every exclamation was treasured up by her profligate sister-in-law, to be produced against her. Yet the delicate, the fearful Anne could find magnanimity enough in her last moments to jest with the executioner on the smallness of that neck which he was doomed to divide. But more affecting was the effort of maternal tenderness which caused the dying parent to deny herself the triumph of avowing her heart-felt innocence, lest she might irritate the flinty-hearted Henry against her infant daughter. Hist. of G. B. vol. ii. p. 273.]

account; and, like him, showed that the lustre of his situation did not make him neglect to add accomplishments of his own.

Antony Wood says he was much adored at court, especially by the female sex, for his admirable discourse and symmetry of body; which one may well believe: the king and the lady Rochford would scarce have suspected the queen of incest, unless her brother had had uncommon allurements in his person.—Wood ascribes to him

"Several Poems, Songs, and Sonnets, with other things of the like nature."

Bale calls them "Rythmos elegantissimos," lib. i. But none of his works are come down to us, unless any of the anonymous pieces, published along with the earl of Surrey's poems, be of his composition.

[Wood, probably, had *his* information from Holinshed, who says "George Bulleyn, lord Rocheforde, wrote dyvers songs and sonettes[4]." By the Harington manuscripts, however, from which the Nugæ Antiquæ were compiled, one piece of lord Rocheford's is identified; and is extolled for its simplicity, harmony,

[4] Vol. ii. p. 1613, edit. 1577.

and elegance, by lord Orford, who proceeds to show that with some little alteration it might pass for the production of a more refined age [5].

Those readers who are disposed to agree in the noble critic's eulogy, will certainly be unwilling to see the original beauties which excited that applause, refined away. Instead, therefore, of his lordship's modern parody [6], the poem is here presented in the antiquated garb of the early printed copy in Tottell's collection [7] of "Songes and Sonnettes," dated 1557, compared with the copy which was extracted from the Harington manuscript, dated 1564 [8].

THE LOVER COMPLAINETH THE UNKINDNES OF HIS LOVE.

My lute awake, performe the last
Labour that thou and I shal wast;
And end that I have now begonne:
And when this song is sung and past,
My lute be stil, for I have done.

[5] Works, vol. i. p. 528.

[6] A parody, or modernization, of superior merit to lord Orford's, was printed with the rev. Mr. Ball's Odes and Elegies, &c. Dublin, 1772.

[7] To this collection Richard Smith seems to allude in his commendatory verses before Gascoigne's Poems, 1575:

"Sweet *Surrey* suckt Pernassus' springs,
And *Wiat* wrote of wondrous things;
And *Rochfort* clambe the statelie throne
Which muses hold in Helicone."

[8] Vid. Nugæ Antiquæ, vol. ii. p. 400.

As to be heard where eare is none,
As lead to grave in marble stone,
My song may pearse her heart as sone:—
Should we then sigh, or singe, or mone?
No, no, my lute, for I have done.

The rockes do not so cruelly
Repulse the waves continually,
As she my sute and affection;
So that I am past remedy,
Whereby my lute and I have done.

Vengeaunce shall fall on thy disdaine
That makest but game on earnest payne:
Think not alone under the sunne,
Unquit to cause thy lovers plain,
Although my lute and I have done.

[6] May chance thee lie withered and olde
In winter nightes that are so colde,
Playning in vaine unto the moone;
Thy wishes then dare not be tolde,
Care then who list, for I have done.

And then may chance thee to repent
The time that thou hast lost and spent,
To cause thy lovers sigh and swowne;
Then shalt thou know beautie but lent,
And wish and want, as I have done.

Now cease my lute: this is the last
Labour that thou and I shall wast,
And ended is that we begonne;—
Now is this song both song and past;
My lute be still, for I have done.

[6] Perchaunce they, &c. Harington MS

An original letter from lord Rocheford to Henry VIII. is here added from Cotton MS. Vesp. F. xiii.

It seems that his lordship had to convoy the French admiral from the coast to the court, which ceremonial he appears to have adjusted with Asiatic solemnity, as he only admitted him to travel a single stage a day.

"It may please your highnes to be advertised, that the admirall of Fraunce hath remaynyd here syns Thursday at nyght, and as yet hys hole train both of horses, mulettes, and men, be not come hyther nor unshyppyd. But by to-morow I doubt not but all hys hole train shalbe here assemblyd together: and upon Munday, I wyll bryng hym to Sytyngbourne, there to remayn that nyght, for that yt would be to sore a journey to bryng hys carriage to Rochester in a daye. On Tuesday from thence to Rochester. On Wensday to Dartford; and on Thursday, by xij of the clocke at none, to Blacke-heth; where as my lord of Norffolk ys appointyd by your grace to mete hym.

"I would not have had hym remayn so long in this towne, but that hym self was very desyrous so to doo, because that he would comme with hys trayne hole together, which I thought I myght not for your graces honnor gain saye. And thus, besechyng God to have your hyghnes in hys kepyng, I make an ende.

"From Cantorbery, this Saterday xiiijth day of Novembre.

"Your gracys most humble and obedient
"Subject and sarvant,
"GEORGE ROCHEFORD."]

JOHN,
LORD LUMLEY,

Son of Richard lord Lumley*, was the seventh baron of that family, and an eminent warrior in the reign of Henry the eighth. Being about the age of twenty-one, in the fifth of that king, he carried a considerable force to the earl of Surrey at York, and was a principal commander at Flodden-field, where he distinguished himself with great bravery. He was present at most of the interviews between his master and foreign monarchs, which so much delighted that prince and his historians; and again served against the Scots in the fifteenth of that king. He was one of the barons who signed the memorable letter to Clement the seventh, threatening him with the loss of his supremacy in England, unless he proceeded to dispatch the king's divorce: but notwithstanding this, we find him deeply engaged in the rebellion, which our old writers call "the pilgrimage of grace." The duke of Norfolk, general of the royalists, offered them a free pardon; lord Lumley was

* Vide Dugdale, and Collins's Peerages.

commissioned to treat on the part of the revolters, and with great dexterity extricated himself and his followers. Yet soon after he lost his only son George, who being taken in another insurrection with the lord Darcy, was beheaded. Of the father we find no more mention, but that in the year 1550 he translated "Erasmus's Institution of a Christian Prince," which is preserved in manuscript in the king's library [3].

[The manuscript referred to by lord Orford in the royal library (17 A. xlix.) is perhaps the only extant evidence of lord Lumley's pretensions to authorship; but as that is wholly a translation, and as no dedicatory epistle appears, though the work seems to have been addressed to his noble father by his "lordeshippes obedient sonne, J. Lumley, 1550;" it is judged more advisable to insert an original composition by this nobleman, though merely a letter of acknowledgment for personal obligations to lord Cromwell, as the catalogue announces, for no superscription appears.

[3] Vide Casley's Catalogue, p. 262. [Another manuscript in the same library (18 A. xlii.) contains a poem addressed to lord Lumley, called John Phillips's Closet of Council. At the time this sheet was proceeding to press, the volume was unluckily misplaced.]

Cottonian MS. Vespasian, F. xiii.

"My verey synguler good lorde,

"My dewtye lowlye doon, I humbly thankee your lordshyp for all youre goodness towardes me; bysychyng the same off contenewaunce: and thatt yt may lyke you to be soo good lorde unto me in soo myche, as affter thys troblesom worlde many parssons be dyspossed to make sinistere reports, to take every suche informacyon in good partye, unto suche tyme as yee here or know myne awnswere therin. For undowttydlye yee shall ever fynde me one man. Wyth youre lordschypp I begann, and thare wyll I end; and seyke no farther, but to the kyngs magistye and you.

"And for as myche as I am adwiessed by my lerned counsell, thatt I may order myne enherytaunce as to mayke myne heere whome I lyst, I schall most hartely besuche your lordschypp to gyff forther credence to youre serwande Wyllm. Blytheman, and my chaplean syr Thoms. Hallyman, whome I have instruct att lenghte in that behalffe off my full mynde, besuchyng youre lordshypp to contynew good lorde unto me. And I hawe sent unto youre lordeschypp the powre halffe yeres fee, whyche I promest unto you; besuchyng youre lordeschypp to tayke ytt in worthe: for I am, and ever schalbe youre beadman, as Jhu knowythe; whoo preserwe youre lordschypp in healthe and myche honor, to hys plesure and youre most coumfort,

"By yours, att commaundment,

"JHON LUMLEY."]

Rivers pt

HENRY HOWARD EARL of SURREY.

Pub. May 20. 1814. by J. Scott 442 Strand.

HENRY HOWARD, EARL OF SURREY.

We now emerge from the twilight of learning to an almost classic author [2], that ornament of a boisterous, yet not unpolished court, the earl of Surrey, celebrated by Drayton, Dryden, Fenton, and Pope, illustrated by his own muse, and lamented for his unhappy and unmerited death; "a man," as sir Walter Raleigh says [3], "no less valiant than learned, and of excellent hopes."

He was son and grandson of two lord treasurers, dukes of Norfolk [4], and seemed to have a promise of fortune as illustrious, by being the friend, and at length the brother-in-law of the duke of Richmond, Henry's [5] natural son: but

[2] [The article of lord Surrey was hypercritically examined in the Gent. Mag. for Jan. 1759, and this expression, among others, deemed liable to exception; but what will not become exceptionable when criticism rejects the guidance of candour?]

[3] In the preface to his History.

[4] ["By this expression an inattentive reader might be surprised into an opinion that this nobleman had two fathers, and grandfathers, who were all lord treasurers, and dukes of Norfolk; whereas the author means only that both his father and his grandfather were thus dignified." Gent. Mag. Critique.]

[5] [Henry the Eighth's, ib.]

the cement of that union proved the bane of her brother! He shone in all the accomplishments of that martial age; his name is renowned in its tournaments and in his father's battles. In an expedition of his own he was unfortunate, being defeated endeavouring to cut off a convoy to Boulogne; a disgrace he soon repaired, though he never recovered the king's favour, in whose eyes a moment could cancel an age of services[6]!

The unwieldy king growing distempered and froward, and apprehensive for the tranquillity of his boy-successor, easily conceived or admitted jealousies infused into him by the earl of Hertford and the Protestant party, though[7] one of the last acts of his fickle life was to found a convent! Rapin says, he apprehended if the Popish party should prevail, that his marriage with Catharine of Arragon would be declared good, and by consequence his son Edward bastardized.—A most inaccurate conclusion! It would have affected the legitimacy of Elizabeth,

[6] ["The only opposites in this sentence are *moment* and *age*, but the author's meaning requires that *services* should have an opposite; for, as the sentence now stands, its meaning, by the laws of grammar, is, that the service of a moment could cancel the service of an age." Gent. Mag. Critique.]

[7] Lord Herbert's Life of Henry VIII.

whose mother was married during the life of Catharine, but the latter was dead before the king married Jane Seymour. An odd circumstance is recorded, that Anne Boleyn wore yellow for mourning for her predecessor [8].

It seems [9] that the family of Howard were greatly at variance; the duke and his son had been but lately reconciled; the duchess was frantic with jealousy, had been parted four years from her husband, and now turned his accuser; as her daughter the duchess of Richmond, who inclined to the Protestants, and hated her brother, deposed against him. The duke's mistress too, one Mrs. Holland, took care to provide for her own safety, by telling all she knew: that was little, yet equal to the charge, and coincided with it. The chief accusation against the earl was his quartering the arms of Edward the Confessor: the duke had forborne them, but left a blank quarter. Mrs. Holland deposed, that the duke disapproved his son's bearing them, and forbade her to work them on the furniture for his house. The duchess of Richmond's testimony was so trivial, that she deposed her bro-

[8] Notes to Tindal's Rapin, fol. [Henry is said to have mourned in white for Anne Boleyn. Andrews's Hist. vol. ii. p. 272.]

[9] Lord Herbert.

ther's giving a coronet[a], which to her judgment seemed a close crown, and a cypher which she took to be the king's; and that he dissuaded her from going too far in reading the Scripture. Some swore that he loved to converse with foreigners; and as if ridiculous charges, when multiplied, would amount to one real crime, sir Richard Southwell affirmed, without specifying what, that he knew certain things which touched the earl's fidelity to the king. The brave young lord vehemently affirmed himself a true man, and offered to fight his accuser in his shirt; and with great spirit and ready wit, defended himself against all the witnesses——to little purpose! When such accusations could be alleged, they were sure of being thought to be proved. Lord Herbert insinuates that the earl would not have been condemned, if he had not been a commoner, and tried by a jury. On what could he ground this favourable opinion of the peers? What twelve tradesmen could be found more servile than almost every court of peers during that reign? Was the duke of Buck-

[a] This shows that at that time there was no established rule for coronets. I cannot find when those of dukes, marquises, and earls, were settled. Sir Robert Cecil earl of Salisbury, when viscount Cranborn, was the first of that degree that bore a coronet. Barons received theirs from Charles the second.

ingham, was Anne Boleyn, condemned by a jury, or by great lords[3]?

The duke, better acquainted with the humour of his master, or fonder of life as it grew nearer the dregs, signed a most abject confession; in which, however, the greatest crime he avowed was, having concealed the manner in which his son bore his coat-armour—an offence, by the way, to which the king himself and all the court must long have been privy. As this

[3] The parliaments of that reign were not less obsequious than the peers distinctively: "The countess of Salisbury," says Stowe in his Annals, p. 581, "was condemned by parliament, though she was never arraigned nor tried before. Catharine Howard was attainted by parliament, and suffered without trial. Cromwell earl of Essex, though a lord of parliament, was attainted without being heard." The power granted to the king of regulating the succession by his will, was an unheard-of abuse. If we pass from the Peers to the House of Commons, and from thence to the Convocation, we shall find that juries by no means deserved to be stigmatized for peculiar servility. The commons besought the king to let his marriage with Anne of Cleves be inquired into. The dissolution of that marriage, or such absurd reasons as his majesty vouchsafed to give, as "her being no virgin," which, it seems, he discovered by a peculiar secret of his own without using the common method of knowing; and his whimsical inability, which he pretended to have in vain attempted to remove by taking physic, the more to enable him; that dissolution, I say, was an instance of the grossest complaisance, as Cranmer's having before pronounced the divorce from Anne Boleyn was an effect of the most wretched timidity.

is intended as "a treatise of curiosity," it may not be amiss to mention, that the duke presented a petition to the lords, desiring to have some books from Lambeth, without which he had not been able to recompose himself to sleep for a dozen years. He desired leave to buy St. Austin, Josephus, and Sabellicus[4]; and he begged for some sheets.—So hardly was treated a man, who had married a daughter[5] of Edward the fourth, who had enjoyed such dignities, and, what was still more, had gained such victories for his master!

The noble earl perished[6]; the father escaped by the death of the tyrant.

We have a small volume of elegant and tender sonnets composed by Surrey; and with

[4] The artful duke, though a strong papist, pretended to ask for Sabellicus, as the most vehement detector of the usurpations of the bishop of Rome. Lord Herbert, p. 629.

[5] His first wife was the lady Anne, who left no issue. His second was daughter of the duke of Buckingham.

[6] [After his decapitation, the earl's body was conveyed to Framlyngham in Suffolk, and the following epitaph placed on his tomb: Henrico Howardo, Thomæ secundi ducis Norfolciæ filio primogenito Thomæ tertii patri, comiti Surreiæ et Georgiani ordinis equiti aurato; immaturè anno salutis 1546 abrepto; et Franciscæ uxori ejus filiæ Johannis comitis Oxoniæ; Henricus Howardus, comes Northamptoniæ, filius secundo genitus, hoc supremum pietatis in parentes monumentum posuit, A.D. 1614. Howard Anecdotes, p. 28.]

them [7] some others of that age, particularly of sir Thomas Wyat the elder [8], a very accomplished gentleman, father of him who fell in a rebellion against queen Mary. Francis the first had given a new air to literature, which he encouraged by mixing gallantry with it, and by producing the ladies at his court along with the learned. Henry, who had at least as much taste for women as letters, and was fond of

[7] The earl was intimate too with sir Thomas More and Erasmus, and built a magnificent house, called Mount Surrey, on Lennard's Hill near Norwich. See note to verse 152 of Drayton's Epistle from the Earl to Geraldine.

[8] [Mr. Headley thinks that sir T. Wyat deserves equally of posterity with Surrey, for the diligence with which he cultivated polite letters, although in his verses he seems to have wanted the judgment of his friend, who in imitating Petrarch resisted the contagion of his conceits. Biog. Sketches, p. lxv. A similarity or rather sameness of studies, says Warton, as it is a proof, so perhaps it was the chief cement, of that inviolable friendship which is said to have subsisted between Wyat and Surrey. The principal subject of their poetry was the same; and they both treated the passion of love in the spirit of the Italian poets, and as professed disciples of Petrarch. They were alike devoted to the melioration of their native tongue, and an attainment of the elegancies of composition. They were both engaged in translating Virgil, and in rendering select portions of Scripture into English metre. Hist. of E. P. vol. iii. p. 40. For the information of the curious it may be added, that some maxims and sayings by sir T. Wyat are preserved among the Sloan MSS. in our Museum. See Aysc. Cat. No. 1523.]

splendour and feats of arms, contributed to give a romantic turn to composition; and Petrarch, the poet of the fair, was naturally a pattern to a court of that complexion. In imitation of Laura our earl had his Geraldine. Who she was, we are not told directly; himself mentions several particulars relating to her, but not her name. The author of the last edition of his poems says, in some short notes on his life, that she was the greatest beauty of her time, and maid of honour to queen Catharine; to which of the three queens of that name he does not specify. I think I have very nearly discovered who this fair person was: here is the earl's description:

From Tuscane came my ladies worthy race,
Faire Florence was sometyme her[a] auncient seate;
The western yle, whose pleasant shore doth face
Wilde Camber's cliffs, did gyve her lyvely heate:
Fostred she was with milke of Irishe brest:
Her sire an earle; her dame of princes blood;
From tender yeres in Britain she doth rest
With kinges childe, where she tasteth costly food.
Honsdon did first present her to myne yien:
Bright is her hewe, and Geraldine she hight:
Hampton me taught to wishe her first for mine[b],
And Windsor, alas! doth chase me from her sight.

[a] I would read, *their*.

[b] [Nash, in his Life of Jacke Wilton, makes the earl of Surrey exclaim, "Oh, thrice imperiall *Hampton Court*, Cupids

Her beauty of kinde, her vertue from above;
Happy is hê that can obtaine her love.

I am inclined to think that her poetical appellation was her real name, as every one of the circumstances tally [3]. Gerald Fitzgerald earl of Kildare, in the reign of Henry the eighth, married to his second wife Margaret, daughter of Thomas Gray marquis of Dorset; by whom he had three daughters, lady Margaret, who was born deaf and dumb (probably not the fair Geraldine), Elizabeth, third wife of Edward Clinton earl of Lincoln, and the lady Cicely.

Our genealogists say that the family of Fitz-

inchaunted castle,the place where I first sawe the perfect omnipotence of the Almighty expressed in mortalitie. There it was where I first set eie on my more than celestiall *Geraldine*. Seeing her, I admired her. Long sute and uncessant protestations got me the grace to be entertained. Upon a time I was determined to travel; the fame of Italy and an especiall affection I had unto poetrie, my second mistres, for which Italy was so famous, had wholy ravisht mee unto it; *I pete Italiam*, (said she), go and seeke Italie with Æneas, but be more true. When thou comest to *Florence* (the fayre citie whence I fetcht the pride of my birth) by an open challenge defend my beautie, &c."]

[3] [Mr. Warton readily adopted this key to the genealogy of the fair Geraldine, and complimented the elegant biographer in having with the most happy sagacity solved the difficulties of this little enigmatical ode, which had been before either neglected and unattempted as inexplicable, or rendered more unintelligible by false conjectures. Hist. of E. P. vol. iii. p. 4.

gerald derives its origin from Otho, descended from the dukes of Tuscany, who in the reign of king Alfred settled in England, and from thence transplanted themselves into Ireland. Thus:

From Tuscane came his lady's noble race.

Her sire an earl, and her being fostered with milk of Irish breast, follow of course. Her dame being of prince's blood is as exact; Thomas marquis of Dorset, being son of queen Elizabeth Gray, daughter of the duchess of Bedford, of the princely house of Luxemburg. The only question is, whether the lady Elizabeth Fitzgerald, or her sister lady Cicely, was the fair Geraldine? I should think the former, as it is evident she was settled in England[4].

The circumstance of his first seeing her at Hunsdon, indifferent as it seems, leads to a strong confirmation of this conjecture: sir Henry Chauncy says[5], that Hunsdon-house in Hertfordshire was built by Henry the eighth, and destined to the education of his children. The lady Elizabeth Fitzgerald was second cousin to the princesses Mary and Elizabeth, and it

[4] [This lady, it should be added, became the third wife of Edward Clinton, earl of Lincoln; and Surrey married Frances daughter of the earl of Oxford, by whom he had several children. See Ellis's Specimens, vol. ii. p. 55.]

[5] In his Hertfordshire, p. 197.

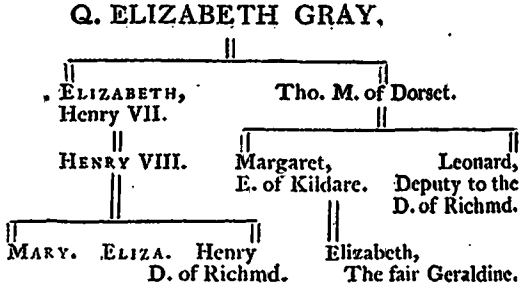
was very natural for her to be educated with them, as the sonnet expressly says the fair Geraldine was. The earl of Surrey was in like manner brought up with the duke of Richmond at Windsor[6]. Here the two circumstances clearly correspond to the earl's account of his first seeing his mistress at Hunsdon[7], and being deprived of her by Windsor: when he attended the young duke to visit the princesses, he got sight of their companion; when he followed him to Windsor, he lost that opportunity. If this assumption wanted any corroborating inci-

[6] One of the most beautiful of lord Surrey's compositions is a very tender elegy written by him when a prisoner at Windsor, lamenting the happier days he formerly passed there. His punishment was for eating flesh in Lent. Wood, vol. i. p. 58. [This circumstance is recorded in Sloan MS. 1523, and under it is written, "A secreat and unobserved contempt of the law is a close undarmining of authority; which must be either its selfe in indulging nothing, or nothing in allowing all." This apothegm is attributed to the Seymours, temp. Edw. VI.]

[7] Strype has preserved a curious letter, relating to the maintenance of the lady Elizabeth after the death of her mother. It is written from Hunsdon by Margaret lady Bryan, governess to the princess, and who, as she says herself, had been made a baroness on her former preferment to the same post about the lady Mary; a creation which seems to have escaped all our writers on the peerage. The letter mentions "the towardly and gentle conditions of her grace," vol. i. no. lxxi. In the same collection are letters of prince Edward from Hunsdon.

dents, here is a strong one: the lord Leonard Gray, uncle of the Fitzgeralds, was deputy of Ireland for the duke of Richmond; and that connexion alone would easily account for the earl's acquaintance with a young lady bred up with the royal family.

The following short genealogy will at once explain what I have said, and show that in every light my opinion seems well grounded.



Since I made the above discovery, I find that Michael Drayton, in his Heroical Epistles, among which are two between this earl and Geraldine[7], guesses that she was of the family of

[7] Antony Wood was still more mistaken, for he thinks she was born at Florence: he says that Surrey travelling to the emperor's court, grew acquainted with Cornelius Agrippa, famous for natural magic, who showed him the image of his Geraldine in a glass, sick, weeping on her bed, and resolved all into devout religion for the absence of her lord; that from thence he went to Florence, her native city, where he published an

Fitzgerald, though he has made a strange confusion of them and the Windsors, and does not specify any particular personage[8].

Bale and Tanner ascribe likewise to lord Surrey the following translations and poems:

universal challenge in honour of her beauty, and was victorious in the tournament on that occasion. The challenge and tournament are true; the shield presented to the earl by the great duke for that purpose, is represented in Vertue's print of the Arundel family, and was in the possession of the last earl of Stafford. Wood, vol. i. p. 68. [It now belongs to the duke of Norfolk. Wood seems to have derived this fiction of the magical glass from Nash's fanciful Life of Jacke Wilton, published in 1594; where, under the character of his hero, he professes to have travelled to the emperor's court as page to the earl of Surrey. On their way they met with Cornelius Agrippa, and desired to see the lively image of Geraldine in his glass, and what at that instant she did, and with whom she was talking. "The magician shewed her to them," says Nash, "without more adoe, sicke, weeping on her bedde, and resolved all into devoute religion for the absence of her lorde;" at the sight whereof Nash could in no wise refrain from penning an extempore ditty, which is inserted in his very rare publication. The Oxford historian appears to have regarded this legendary figment as a traditional fact, and might not perhaps have traced it higher than Drayton's Heroical Epistles, in 1598.]

[8] Since the above was written, I was informed that in the new edition of the Peerage, in the earl of Kildare's pedigree, it is hinted that this lady Elizabeth Fitzgerald was the fair Geraldine; but as no authority nor reasons are quoted to prove it, these conjectures before mentioned may serve to supply their place. Since the first edition, I have been told that Hollinshed confirms my supposition. [Drayton, in his metrical argument, traces Geraldine from the Geraldi, who derived their name from Florence.]

"Ecclesiastes and some Psalms[2]."

"One book of Virgil, in blank verse:"

Wood[3] says, he translated two[4].

"Poems, addressed to the Duke of Richmond."

"Satires on the Citizens of London," in one book[5].

"Juvenile Poems."

And a translation of

"Boccace's Consolation to Pinus on his Exile."

In Lambeth church was formerly an affectionate epitaph in verse, written by this lord on one Clere, who had been his retainer, and caught his death by attending him in his wars. It is preserved in Aubrey's Survey of Surrey[6], and ought to be printed with the earl's poems[7].

[2] [Printed from one of the Harington manuscripts in Nugæ Antiquæ, vol. ii. edit. 1804.]

[3] Vol. i. p. 57.

[4] [The fact is, he translated the second and fourth books of the Æneid into blank verse, and they were printed together in 1557. Vid. postea. It is probable, however, that the fourth book had appeared singly, as it is thus mentioned in Ascham's Scholemaster: "The noble lord the earle of Surrey, first of all Englishmen in translating the fourth book of Virgill."]

[5] [Qu. Whether a portion of these Satires has not been recovered from one of the Harington manuscripts, as printed in Nugæ Antiquæ, vol. ii. p. 336?]

[6] Vol. v. p. 247.

[7] [It is so, in Dr. Anderson's comprehensive and valuable edition of the British Poets, vol. i. p. 610.]

His daughter Jane, countess of Westmorland, was a great mistress of the Greek and Latin languages [8].

["The character of Henry earl of Surrey," says Mr. Lodge, "reflects splendour even on the name of Howard. With the true spirit and dignity of an English nobleman, and with a personal courage almost romantic, he united a politeness and urbanity then almost peculiar to himself, and all those mild and sweet dispositions which blandish private life; he possessed talents capable of directing or thwarting the most important state affairs; but he was too honourable to be the instrument either of tyranny or rebellion, and the violent reign under which he had the misfortune to live, admitted of no medium. He applied those talents, therefore, to softer studies; and revived in an age too rude to enjoy fully those beauties which mere nature could not but in some degree relish, the force of expression, the polished style, and the passionate sentiments of the best poets of antiquity [9]."

This just and elegant encomium has many concurring testimonials in its support, from the period of Elizabeth to the present. Leland, Ascham, Turberville, Churchyard, Sidney, Webbe, Puttenham, Meres, Harvey, Whitney, Drayton, Bolton, and Peacham, were among his eulogists of elder date; Dryden,

[8] Fox's Acts and Monuments.

[9] Biog. Accounts of the Holbein Portraits.

Fenton, and Pope, revived his memory: nor have the poetic amateurs of modern time been inattentive to his fame. Mr. Ellis has selected much from his songs and sonnets[3], and Mr. Brydges has remarked that his writings deserve every celebrity and attention: but our late laureat has given the most ample attestation to this "first polite writer of love-verses in our language[4]," by devoting a whole section of his third volume to the illustration of Surrey's poetic history[5]. Dr. Anderson has added his respectable testimony to that of Mr. Warton, in saying that lord Surrey's are not only the first, but are equal to the best English love-verses; and in harmony of numbers, perspicuity of expression, and facility of phraseology, approach so near the productions of the present age, that they will hardly be believed to have been produced in the reign of Henry the eighth[6].

Lord Surrey's poems were first collected and printed by Richard Tottell, in 1557, small quarto, with the following title: "Songes and Sonettes written by the

[2] See Specimens, vol. ii.

[3] Theatrum Poetarum, p. 44.

[4] Hist. of E. P. vol. iii. p. 27.

[5] In R. Heron's Hist. of Scotland lord Surrey is slurred as a writer of little poetical genius, who poured forth some few ditties; but Dr. Henry has done our noble author more justice, by observing that English poetry, till refined by Surrey, degenerated into metrical chronicles or tasteless allegories. Hist. of England, vol. xii. p. 292.

[6] British Poets, vol. i. p. 593.

"Right Honorable Lorde Henry Howard, late Earl of Surrey, and others[7]."

Successive editions, somewhat altered and enlarged, though for the most part less correct, appeared in 1565, 1567, 1569, 1574, 1585, and 1587[8]. In consequence probably of Pope's compliment to Granville and Surrey, in his Windsor Forest, two reprints were ushered forth in 1717, by Meares and Curll; and Dr. Farmer[9] long since announced a beautiful edition of Surrey's Poems from the able hand of bishop Percy, which is still a desideratum. Two additional pieces ascribed to lord Surrey have lately been printed in Nugæ Antiquæ[1]; with a version of three Psalms, and five chapters from the Ecclesiastes of Solomon.

His lordship's blank verse translation of the second and fourth books of Virgil, was thus entitled:

"Certaine Bookes of Virgiles Æneis turned into English Metir, by the Right Honourable Lorde Henry Earle of Surrey." Lond. 1557, 4to.

A copy of this curious work is preserved in the

[7] Sir Tho. Wiat, sir Fr. Bryant, lord Rocheford, lord Vaux, Nic. Grimould, and Tho. Churchyard, were among the other contributors to this earliest collection of our fugitive poetry. Warton thinks it gave birth to two favourite miscellanies of the same kind, England's Helicon, and the Paradise of dainty Devises.

[8] Though these early black-letter editions were so numerous, they have now become, as Mr. Neve observes, some of the scarcest books in English literature. Cursory Remarks, p. 16.

[9] See Steevens's Shakspeare, vol. iv. p. 286, edit. 1793, and also New Biog. Dict. art. Hen. Howard.

[1] See vol. ii. edit. 1804.

library of Dulwich college, and another in that of Wadham college, Oxon[2]. From the former of these a reprint has been made, under the editorial care of Dr. Percy, and it is hoped, will soon be given to the public. Mr. Warton thinks it probable that lord Surrey's active situations of life alone prevented him from completing a design of translating the whole Æneid. This performance received an early compliment from the translator of Palingenius:

> The noble Henry Hawarde once
> That raught eternall fame,
> With mighty style did bryng a pece
> Of Virgils work in frame[3].

And Mr. Warton, a true classical critic, denies it merely the relative and accidental merit of being a curiosity. It is executed, he says, with fidelity, the diction is often poetical, and the versification varied with proper pauses[4].

In Historical Anecdotes of some of the Howard Family, 1769, chiefly compiled from the accounts of Walpole and Hume, four letters by lord Surrey are inserted from Harl. MS. 283. Another occurs in No. 78 of the same collection, and has been thence transcribed; being of superior interest to those selected by the hon. Mr. Howard.

[2] A few specimens of this version are given by Mr. Warton and Dr. Anderson.

[3] Googe's Eglogs, Epytaphes, &c. 1563.

[4] Hist. of E. P. vol. iii. p. 21.

"The Erle of Surrie to the Lords of the Councell, at suche tyme as he was in the Tower.

"My verie good lordys,

"After my humble commendations to your lordshippes, these presents shalbe to advertyse you that albeyt I have of late severally requered eche of yo[illegible] by my servant Pickeringe, of your favore; from whome as yet I have receavyd no nother comfort then my passed follye hathe deserved; I have yet thought yt my dutie agayne as well to reneue my sute, as humbly to requere you rather to impute this error to the furie of rechelesse youthe, then to a wyll not conformable and contented with the quyet beringe of the just rewarde of my folye, for as myche as I so sodaynelye and quicklye dyd procure and attempte to seke for frendshipe, and intreate for my deliveraunce; as then not sufficientlye ponderinge nor debatinge with my self that a prynce offended hathe none redresse upone his subjecte, but condinge punyshement, with owt respect of the persone. Yet, lett my youthe, unpractysed in duraunce, optayne pardone; althoughe for lacke of strengthe yt yelde not yt selffe wholye to his gentell chastysment; whiles the herte is resolved with paciens to passe over the same in satysfaction of myne errors. And, my good lords, yf yt were lawfull to perswade by the president of other younge men reconsiled, I wolde affyrme that this myght sounde to me a happye fawte; by so gentell a warninge to lerne howe to brydle my heddye will, which in youthe is rarely attayned with owt adversyte.

"Wheare myghte I with owte vaunte, lay before you the quyet conversation of my passed lyf, which

(undestayned with anye unhonest touche, unsemynge in suche a man as hathe pleased God and the kynge to mayke me) myght perfectly promyse newe amendement of myne offence, whearof yf you dowght in anye poynt, I shall humbly desyer you, that duringe my affliction (in which tyme malyce is most redye to sclaunder the innocent) ther may be made a hole examynation of my lyf, wysshyng that for the better tryall therof, rather to have the tyme of my duraunce redubeled, and so declared and well tryed as unsuspected, by your medytations to be restored to the kyngs favor, then condemned in your grave heads with owt aunswere or farther examynacion, to be quiclye delivered this heynus offence, always unexcused, whear upone I was commytted to this so noysum a prysone, whose pestilent ayers ar not unlyke to brynge sum alteration of healthe. Whearfore; yf your good lordships judge me not a membre rather to be cleane cutt away then reformed, yt may please you to be suters to the kyngs majeste on my behalffe, as well for his favor as for my liberte: or els at the lest, yf his pleasure be to punnyshe this oversyghte with the forberinge of his presens unto everie lovinge subjecte, specially unto me, (which from a prynce cane not be les counted then a lyvinge deathe) yet yt wolde please hym to commaunde me into the countrie to sum place of open ayer, with lyk restraint of libertie, ther to abyde his graces pleasure.

"Finally: albeyt no parte of this my tresspas in my wayght to do me good, I shulde yet judge me happie yf yt shulde please the kyngs majeste to thynke that this symple bodye rashelye aventuryd in the revenge

of his owne quarrell, shalbe with owt respecte alwayes reddie to be employed in his service; trustinge ons* so to redouble this error, which may be well repeted but not revoked: desyeringe your good lordshipps, that lyke as my offence hathe not byne, my submyssion may lyke wyse appere, which is all the recompence; that I may well thynke my doings aunswere not your graye heads, shulde ye consyder that nether am I the fyrst younge man that governed by furie hathe enterprysed suche thyngs as he hathe afterwarde repented; nether am I so wede to my owne wyll, that I had rather with favorable surmyses obstynatly to stande to the defence of my follye, then umbly to confesse the same, infected wythe anye suche spote as He knowethe to whom ther is nothynge unknowne, whoe preserve you to his pleasure. Amen."

As bishop Percy's edition of the Sonnets of lord Surrey is likely very soon to be in the hands of poetical readers, a single specimen of his lordship's versification may suffice; in which the measure is correct, the language polished, and the modulation musical[3].

A PRAISE OF HIS LOVE,

WHEREIN HE REPROVETH THEM THAT COMPARE THEIR LADYES WITH HIS.

Give place, ye lovers, here before
That spent your bostes and bragges in vaine:
My ladie's bewty passeth more
The best of yours, I dare wel saine,
Than doth the sunne the candle light,
Or brightest day the darkest night:

* Sic MS.

[3] See Warton, ut sup.

And therto hath a troth as just
As had Penelope the faire;
For what she sayth, ye may it trust,
As it by writing sealed were:
And vertues hath she many moe
Than I with pen have skill to showe.

I could reherse, if that I would,
The whole effect of Nature's plaint,
When she had lost the perfite mould,
The like to whom she could not paint.
With wringyng handes how she did cry!
And what she said, I know it, I.

I knowe she swore with ragyng minde,
Her kingdom only set apart,
There was no losse by lawe of kinde
That could have gone so neare her hart:
And this was chefely all her paine,
She could not make the like againe.

Sith Nature thus gave her the praise
To be the cheifest worke she wrought;
In faith, me thinke, some better ways
On your behalf might well be sought,
Than to compare, as ye have done,
To match the candle with the sun.]

EDMUND,
LORD SHEFFIELD.

Of this lord little is recorded. He was made a baron[2] by Edward VI. and had his brains knocked out by a butcher at an insurrection in Norfolk[3], to quell which, he attended the marquis of Northampton. Falling into a ditch near Norwich, and raising his helmet to show the rebels who he was, he was dispatched.

To this little, Bale[4] has added (what obliges us to give him a place in this catalogue), that he wrote—

"A Book of Sonnets, in the Italian Manner."

[To lord Orford's brief account of the catastrophe which befell this nobleman, the following poetic illustration cannot fail to be generally acceptable. I have

[2] [Of Butterwicke in Lincolnshire, 1547. See Beatson's Political Index, vol. i. p. 61.]

[3] [A paper of directions from the lords of the council to the earl of Shrewsbury, Aug. 3, 1549, records this event, and says, "the lord Sheffeld, sir John Cleere, and another gentilman named Cornwales, were slayn in a skirmish with the rebells about Norwich." Lodge's Illustrations, vol. i. p. 133.]

[4] P. 106.

been permitted to transcribe it from what Mr. Steevens considered as one of the scarcest books in the English language[5], by favour of its present possessor, Richard Heber, esq.

AN EPYTAPHE OF THE LORDE SHEFFELDES DEATH.

When brutysh broyle, and rage of war,
in clownysh harts began;
When tigres stoute, in tāners bonde
unmusled all they ran;
The noble SHEFFEYLD, lord by byrth,
and of a courage good,
By clubbish[6] hands of crabbed clowns
there spent his noble blud.
His noble byrth avayled not,
his honor all was vayne;
Amyd the prease of mastye curres
the valyant lorde was slayne.
And after such a sorte, (O ruth!)
that who can teares suppresse?
To thynke that dunghyll dogs shuld dawnt
the floure of worthynes!
Whyle as the ravenyng wolves he prayed
his gylteles lyfe to save,
A bluddy butcher, byg and blunt,
a vyle unweldy knave,

[5] A second copy occurs in the library of Trinity College, Cambridge. Vid. Capell's Shaksperiana.

[6] His horse falling into a ditch, says Dugdale, a butcher slew him with a club. Baronage, tome iii. p. 386.

With beastly blow of boysterous byll
at hym (O Lorde) let dryve,
And clefte his head, and sayd therwith,
" shalt thou be lefte alyve?"—
O Lorde, that I had present ben,
and Hector's force withall,
Before that from his carlysh hands
the cruell byll dyd fall.
Then shulde that peasaunt vyle have felt
the clap upon his crowne,
That shuld have dazed his dogged hart
from dryvyng lordes adowne:
Then shuld my hands have saved thy lyfe,
good lord, whom deare I loved;
Then shuld my hart, in doutfull case,
full well to the ben proved.
But all in vayne thy death I wayle,
thy corps in earth doth lye;
Thy kyng and countrey for to serve
thou didst not feare to dye.
Farewel, good lord, thy deth bewayle
all suche as well the knewe;
And everye man laments thy case,
And *Googe* thy death doth rewe[7].

Fuller speaks of lord Sheffield's great skill in music, and intimates that he was direct ancestor to the hopeful earl of Mulgrave[8].]

[7] Eglogs, Epytaphes, &c. by B. Googe, 1563.
[8] Worthies of Lincolnshire, p. 167.

SIR THOMAS SEYMOUR,
LORD SEYMOUR OF SUDLEY[2],

[BROTHER to the duke of Somerset, lord high admiral, and created lord Seymour of Sudley Castle, in Gloucestershire, 1547[3]; impeached January 19, 1549, and sent to the Tower; attainted of high treason[4]; and beheaded March 20. His crime was alleged to be ambition; which brought his brother, the protector, to the block. This turbulent and aspiring man is said to have been an excellent commander to those knights and gentry who served under him. He is only known as an author by the following lines, which are certified to have been written the week before his death[5]. They begin with a reflection very similar to that of cardinal Wolsey when he was deserted by Henry the eighth:

"Forgetting God to love a kynge
Hath been my rod, or else nothynge
In this frail lyfe, being a blast
Of care and stryfe till yt be paste.

[2] Bolton points out this as his proper title, though commonly called lord Sudley. Extinct Peerage, p. 275.

[3] Beatson's Political Index, vol. i. p. 61.

[4] The articles of high treason exhibited against the lord admiral, are printed in Burnet's History of the Reformation, vol. ii. *ex libro concilii.*

[5] Vid. Nugæ Antiquæ, vol. ii. p. 328, edit. 1804.

Yet God did call me, in my pryde
Leste I shulde fall, and from him slyde.
For whom he loves he muste correcte,
That they may be of his electe.
Then death haste thee, thou shalt me gaine
Immortallie with God to raigne.—
Lorde! sende the kyng like years as Noye[6],
In governinge thys realme in joye;
And, after thys frayl lyfe, such grace,
That in thy blisse he maie find place."

A copy of verses said to be placed under a picture of this nobleman, in the notes to Harington's Ariosto, lib. xix. are printed in Nugæ Antiquæ[7], and are more flattering to his character than history has been. They conclude by lamenting, that

"His blood was spilt, guiltless, without just cause."

But Mr. Lodge, whose accuracy and whose candour are above all suspicion, says that he was condemned "after a very impartial trial in parliament." See Illustrations of British History, vol. i. p. 112[8], where a letter is printed from the Talbot papers, and here inserted:

"Sir Thomas Seymour to the Earl of Shrewsbury.

"After my most hartie comendacions, thes shalbe to certefie your lordshipp that the king's majestes

[6] i. e. Noah.

[7] In the same miscellany occurs an allegorical poem of very superior merit, entitled The Hospitable Oak, written on occasion of lord Seymour's fall.

[8] Also State Trials, vol. vii.

counsell's pleasur and comaundment was that I shuld send your lordshipe one half last of corne powder, and a half last of serpentine powder, with matche sufficient for the same, to be disposid ther in the countre at your lordshipps wyll and discretion; all which ye shall receive by this berer, Christoffer Starkey, who is appointyd for the conveiaunce therof to New Castell; desiring your lordshipp therfore that he may have a discharg for the receit of the same, of such as your lordship shall appoint in that behalfe.

"Yt may further please your lordship too here of our newse in thes parties. It is thought that all merchaunts goods that were staied in Flaunders shalbe shortly delyverd, and thei restorid to their old liberties, and that the emperor will not breake with the kings highnes in no wise. The diete that was lookid for at Woormes is like too take none effecte, for that the emperor will not be present ther. The Imperialls of Almayn com not, but they requier money for the defence of the Turks invaffion into Hungary; and they that shuld pay, being loth to departe with it, saith that he will not invade this yere. Thus, having nothing to trouble your lordship more with, I byd you most hartely farewell. From the kings pallace at Westminster, the xxiiii day of Marche, 1545.

"Yf it may plesse your lordship to make my hartie comendashens unto sir Raffe Sadeler, ye shall do me plessur.

"Your lordships assured,

"T. Seymour."

Two letters occur in the same publication from his brother the protector.

Parkhurst, in his Epigrammata Juvenilia, 1573, thus introduces the admiral and his brother the protector in his enumeration of eminent men:

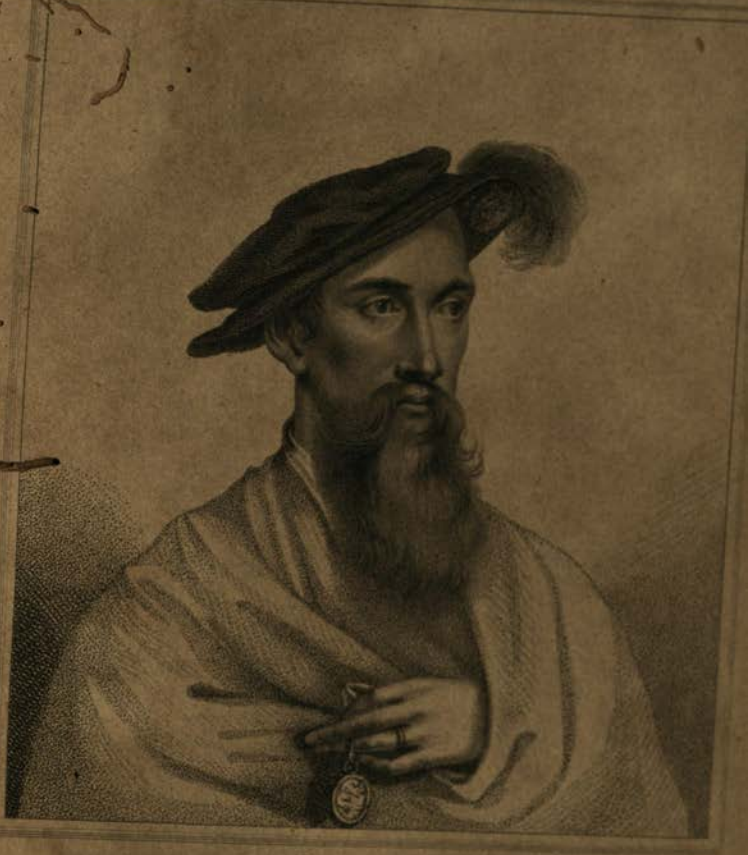
"Hii sunt eximii heroes Seymorus uterque, &c"

In Sloan MS. 1523, are several maxims by the Seymours. Vide article of duke of Somerset.]

EDWARD SEYMOUR,
DUKE OF SOMERSET.

THE rise, the valour, ambition, weakness, and fall of this great lord, are so universally known, that it would be transcribing whole pages of our most common histories to give a detail of his life. His contributing to the ruin of the Howards hurt him much in the eyes of the nation: his severity to his own brother, though a vain and worthless man, was still less excusable: his injustice to his own issue by his first wife was monstrous; and both the latter crimes were imposed on him by his second duchess, a haughty bad woman. I have mentioned the complaisance of the parliament and of the nobility under Henry the eighth: their servility is still more striking, when we see them crouch under a protector*, and scandalously suffer him to deprive his eldest son of his inheritance and

* [This *protector* is said to have sent for the books in the library founded by the executors of Whittington, in the college at Guildhall, with a promise of being shortly returned. They were accordingly taken away in three carts, but were never brought back again. See Grose's Antiq. of England.]



EDWARD SEYMOUR

DUKE of SOMERSET.

Pub. May 20. 1806. by J. Scott. N° 442. Strand

tities, to humour a domineering wife. Yet having the misfortune to fall by the policy of a man more artful, more ambitious, much less virtuous than himself (for with all his faults he had many good qualities [3]), he died lamented by the people, and even his unjust disposition

[3] I choose to throw into a note a particularity on this head, that it may be the more remarked. Great clamour was raised against him for a merit of the most beautiful nature; this was his setting up a *court of requests* within his own house, "to hear the petitions and suits of *poor men*; and upon the compassion he took of their oppressions, if he ended not their business, he would send his letters to chancery in their favour." Strype, vol. ii. p. 183. In times when almost every act of state was an act of tyranny, how amiable does this illegal jurisdiction appear! If princes who affect arbitrary power would exert it in this manner, despotism would become the only eligible species of government. To the disgrace of history; while there are volumes on the *destroyers of mankind*, not ten lines are written on the life of Mahomet Galadin emperor of Mogul, who gave audience twice a day to his subjects; and who had a bell which reached from his own chamber to the street, at which the poor might ring for justice. At the sound of the bell he always went to, or sent for the person who rung. The Benedictine who records this, says it is not known of what sect he was. The wretched monk did not perceive that this emperor was above all sects; that he was of that divine religion—*Humanity*. Vide Gen. Dict. vol. vii. [Why "wretched monk?" says Mr. Cole. It was not his fortune to live in this illuminated age, which has thrown off the shackles of every system of religion. The monk surely deserves quarter for his ignorance of this new philosophy. He erred with the times.]

of his fortunes and honours was suffered to take place when his family was restored. At last the true line has recovered their birthright.

He had been educated at Oxford, and was chancellor of Cambridge; and as Anthony Wood observes, there is no foundation for believing what one Parsons has asserted, that he could scarce write or read. On the contrary, he appears to have been an author. While he was lord-protector, there went under his name

[4] "Epistola exhortatoria missa ad Nobilitatem ac Plebem universumque Populum Regni Scotiæ." Printed in 4to. at London, 1548.

This might possibly be composed by some dependent: his other works were penned during his troubles, when he does not appear to have had many flatterers. During his first imprisonment, he wrote

"A spirituall and most precious Pearl, teaching all Men to love and embrace the Cross, as a most sweet and necessary Thing, &c." London 1550. 16°[5].

[4] Ant. Wood, vol. i. p. 87.

[5] [This book was translated from the German of Wormulerus, by Miles Coverdale. The duke had seen it in manuscript, and being much edified by it in his imprisonment, he procured it to be printed, and wrote a recommendatory pre-

About that time he had great respect paid to him by the celebrated reformers Calvin and Peter Martyr. The former wrote to him an epistle of godly consolation, composed before the time and knowledge of his disgrace; but being delivered to him in the Tower, his grace translated it from French into English. It was printed in 1550 by Edward Whitchurch, and is entitled

[6] "An Epistle both of godly Consolacion, and also of Advertisement, written by John Calvine, the Pastour and Preacher of Geneva[7],

face to it. (Dr. Lort.) The entire title runs thus: "A spyrytuall and moost precyouse Pearle: teachyng all Men to love and imbrace the Crosse, as a mooste swete and necessary Thyng unto the Sowle, and what Comfort is to be taken thereof, and also where and howe, both Consolacyon and Ayde in all Maner of Afflyccyons is to be soughte; and agayne, howe all Men should behave them selves therein, accordynge to the Word of God. Sett forth by the moste honorable Lorde, the Duke hys Grace of Somerset, as appeareth by hys Epystle set before the same." Imprynted at London for Gwalter Lynne, &c. M. D. L. It concludes with "A humble Peticyon to the Lord, practysed in the commune Prayer of the whole Famylye at Shene, during the Trouble of their Lord and Mayster, the Duke of Somerset his Grace: gathered and set furth by Thomas Becon, Minister there." "A Thankesgevyng for hys Graces Delyveraunce." "A godlye Prayer and Confessyon of Synnes;" and a "Prayer for the Kynges Mayestye and for Peace."]

[6] Vide Ames, p. 207, 208. Bale, p. 109.

[7] [Calvin's Epistle is dated "the xxii of Octobre 1549."]

to the Right Noble Prince Edwarde Duke of Somerset, before the Tyme or Knoweledge had of his Trouble, but delyvered to the sayde Duke in the Time of his Trouble, and so translated out of Frenshe by the same Duke."

Martyr wrote an epistle to him in Latin about the same time, which pleased the duke so much, that at his desire it was translated into English by Thomas Norton[8], and printed in 1550, 8vo.

In Strype[9] is a prayer of the duke "For God's Assistance in the high Office of Protector and Governor, now committed to him."

Some of his letters are preserved in the library of C. C. C. Camb. and several among the Harleian manuscripts.

[A favourable epitome of the duke of Somerset's character is drawn up by bishop Burnet, in his History of the Reformation, vol. i.; and a more extended account of him may be seen in Hayward's Edw. VI. or in Strype's Memorials.

[8] The same who assisted Sternhold and Hopkins in their version of the Psalms. [He was one of the council, and solicitor to the city of London. See Birch's Memoirs of Queen Elizabeth, vol. i. p. 42. One Thomas Norton (says Mr. Gyll) wrote down the trial of the duke of Norfolk in 1571, who was perhaps the same person.]

[9] Vol. ii. App. B.

He was made earl marshal of England during life by the young infant his nephew, in 1 Edw. VI.[a] (1541); was raised to the dukedom in 1547; and lost his head January 13, 1551.

In Sloan manuscript, No. 1523, a page of preceptive sentences is ascribed to "the Seymors," in the reign of Edward the sixth, and most of them seemed to merit transcription.

"Affection shall lead me to court, but I'll take care that interest keeps me there.

"In the throng of courtiers there are but three steps to raise a man to observation: 1. Some peculiar sufficiency; 2. Some peculiar exploit; 3. An especiall freind.

"Sufficiency and merits are neglected things when not befriended.

"Princes are too reserved to be taken with the very first appearances of worth, unlesse recommended by tryed judgment. It's fitt, as well as common, that they have their counsellors for persons as well as things.

"A secreat and unobserved contempt of the law is a close undermining of authority; which must be either its selfe in indulging nothing, or be nothing in allowing all.

"Liberty knows no restraint, no limit, when winked at.

"In counsell is stability: things will leave their first or second agitation; if they be not tossed upon

[a] Howard Anecdotes, p. 199.

the argument of counsell, they will be tossed upon the waves of fortune.

" A good name is the embalming of the vertuous, to an eternity of love and gratitude among posterity."

His grace's recommendatory preface to that rare typographical morceau, " The Spirituall Pearle," is thus worded: " Edward by the grace of God, duke of Somerset, earle of Hertford, vycount Beachamp, lorde Scimour, uncle to the kynges excellent majestye, knyght of the most noble ordre of the garther, &c. to the Christian reader gretyng.

" If they be worthye prayse who for a zeale and desyre that they have to do theyr neyghbours good, do wryghte and put in prynte suche thynges as by experyence they have proved, or by heare saye of grave, and trustye men they have understanded to be a salve or medycyne to a mans body or to a parte or membre of the same; how muche more deserve they thank and prayse that teache us a true comfort salve and medycyne of the soule, spyrit and mynde. The whych spyryte and mynde the more precyous it is then the bodye, the more daungerous be hys sores and syknes, and the more thancke worth the cure thereof. For a well quyeted mynde to a troubled bodye, yet maketh quyetnes, and syeknes of bodye or losse of goodes is not muche paynfull to hym that esteemeth it not, or taketh it pacyently. But an unquyet mynde, yea to a moste hole bodye, maketh helth unpleasaunt and death to be wyshed: and an unsacyable mynde and sore wyth desyre of more, maketh ryches povertye, and health a syknes; strengthe, an infyrmyte; bewty

a deformyte; and welth, povertye: when by comparyng hys felycytye wyth a better, it loseth the grace and joye of that it hath, and felyth the smart of that it hath not.

"Then to amende thys in wealthe, and to take awaye sorowe and griefe, where no juste nor apparaunte cause of gryefe is, is a greate mayster of physykes dede, and worthye muche commendacyon, what is he then worthy that can ease gryefe in dede, and make healthe where a verye sore restyth? I meane that can ease a man set in afflyccyon, take away the gryefe from hym that is persecuted, lose the prysoner yet in bondes, take awaye adversytye in adversytye, make grevous syckenes not to be felt, make povertye ryches; beggerye, to be rejoysed at.

"Dyvers learned men heretofore, by reasons grounded of mans knowledge, wrot and invented great comforte agaynst all kynde of gryefes: and so emonge the gentle and phylosophers bokes be bokes of comforte. But whosoever foloweth but worldlye and mans reason to teache comforte to the troubled mynde, can geve but a counterfeit medycyne. And as the surgyon doeth whyche colorablye healeth, or the physycyon whyche geveth medycynes that doeth astonyshe and mortyfye the place, they deceyve the pacyent, and peradventure to the outward showe they may bring in a certayne stowtnes and blynde dissemblinge of payne: but the true healyng of gryefe and sorowe they had not, for they lacked the grounde; they lacked that that shoulde heale the sore at the bone fyrste—that is, true fayth in Christ and hys holye word. All medy-

cynes of the soule whych be layed on the sores therof, not havynge that cleanser wyth them, be but over healers: they do not take away the ranklyng wythin, and many tymes under colors of hasty healyng, they bryng fourth proude fleshe in the sore, as evell and worse as that whych was furst corrupte.

"Thys man, whosoever he be that was the fyrst author of thys boke, (if oure judgement be anye thynge) goeth the ryghte waye to worck; he bryngeth hys grounde from Gods worde; he taketh wyth hym the oyle and wyne of the Samárytan; he carpeth the hurte man from thence as he lay hurt, and bryngeth hym to hys right hoste, where no dowt he may be cured if he wyll hym selfe aplye hym thereto. It is red in hystoryes, that the maner emong the olde Egyptyans or Assyrians was, when any were syck, to lay hym abroade, that every man that passed by, myght tell if he had bene vexed wyth lyke syckenes, what thyng was that that dyd cure and heale hym, and so they myght use it to the pacyente. And by thys meanes, it is thought that the scyence of physyck was first found oute. So that it maye appeare that thys redynes to teach an other that thing wherein a man fealeth ease of gryefe, is not onlye Christian, but also naturall.

"In oure greate trouble, whyche of late dyd happen unto us (as all the worlde doth knowe) when it please God for a tyme to attempte us wyth hys scourge, and to prove if we loved hym: in reading thys boke we dyd fynde greate comforte, and an inwarde and godlye workynge power, much relevyng the

gryefe of oure mynde. The whych thyng now callynge to remembrance, we do thynke it oure dutye not to be more unnatural then the old Egyptyans were. But rather, as the offyce of a Christian is to be ready to helpe all men by all wayes possyble that we can, and especyally those that be afflicted.

"And hereupon, we have requyred hym of whom we had the copye of thys boke, the rather at our request and comendacyon, to set thys boke forth and in prynte: that not onelye we, or one or two more, but all that be afflycted, may take profyt and consolacyon if they wyll. Yea, and they that be not afflycted, maye eyther see what they should have done in theyr trobles; or what hereafter they ought to do if anye lyke happeneth. Knowynge certeynely, that suche is the uncerteintye of the world and all humayne thynges, that no man standeth so sure, but the tempeste of afflycecion and adversyte may overtake hym; and if the grace of God do not syngularly helpe him, caste hym doune and make hym fall. Wherfore it is moste necessarye alwaies to have in redynes such godlye medytacyons and medycynes as may pacyfye Gods wrath, begynnynge to kyndle, and defend in parte the bytternes of afflycecyon, whereof thys boke is very plentuous and full. Fare you well. From oure house at Somerset place, the vi day of May, anno 1550."

The ingenious Mr. Ballard has indulged an opinion, concerning which Mr. Bindley has enabled me to speak in farther confirmation, that Anne, Margaret, and Jane Seymour, the three eldest daughters of Edward duke of Somerset, composed a century of Latin distichs

upon the death of Margaret de Valois, queen of Navarre, sister of Francis the first, and that those were translated soon after into Greek, Italian, and French, under the title of "Le Tombeau de Marguerite de Valois Royne de Navarre," and printed at Paris in 1551. Nicholas Denisot, he adds, who had been preceptor to those three learned ladies, made the collection which contains the translation of their distichs and some other verses, as well in honour of them as upon the death of the queen of Navarre, &c. They have been praised by several authors, particularly by Ronsard, in the third ode of his fifth book, which contains the following compliment, among others, to these "trois belles chanteresses:"

"Mais si ce harpeur fameux
Oyoit le chant des serenes
Qui sonne aux bords escumeux
Des Albionnes arenes,
Son luth payen il frendroit,
Et disciple se rendroit
Dessous leur chanson Chrestienne,
Dont la voix passe la sienne."

Ouvres, p. 374, ed. 1584.

Neither Leland, Bale, Pitts, nor Juncker, take any notice of these illustrious sisters; nor could Bayle obtain any satisfactory information concerning them, though he had anxiously consulted those persons who were most likely to afford it. Mr. Ballard indeed presents one feasible objection to his own opinion, which is, that the youngest sister at the time the joint production was put forth, could only be at most in her eleventh year. See Ballard's Memoirs, p. 140.]

LADY BERGAVENNY.

Published 1808 by T. Scott, 442, Strand.

JOANNA,

LADY BERGAVENNY.

rd Oxford's library was the following book[2]: The Monument of Matrons, containing several Lamps of Virginitie, or distinct s, compiled by Thomas Bentley," black o date. In the beginning was a note, the reverend Mr. Baker, saying that contained several valuable pieces or by queen Catharine, queen Elizabeth, the lady Abergavenny, and others. If I guess right, this lady Abergavenny was Joanna, daughter of Thomas Fitz-Alan earl of Arundel, wife of George lord Bergavenny[3], who died in the twenty-seventh of Henry the eighth, and niece of that bright restorer of literature Antony earl Rivers. If my conjecture is just, she was probably the foundress of that noble school of fe-

[2] Harl. Catal. vol. i. p. 100.

[3] [I learn from Mr. Lodge, to whose intelligent aid I owe many obligations, that Frances lady Bergavenny, who appears to be the rightful claimant of this article, was the daughter-in-law of this George lord Bergavenny. It seems inferable from the number of children his lordship had by his second and third wives, that Joanna his first wife could not have been living later than 1525. It is probable she died much earlier.]

male learning, of which (with herself) there were no less than four authoresses in three descents, as will appear by this short table, and by the subsequent account of those illustrious ladies.

THO. FITZ-ALAN EARL OF ARUNDEL

Margaret Widville,

William, | Joann
G. Ld. Ber

Henry=1 Mary Arundel,
2 Catherine Grey,

Joanna, Lord Lumley. | Mary, T. D. of Norfolk.

[Lord Orford was afterwards induced to t... that the lady Bergavenny he has here described was not Joanna Fitz-Alan, but her daughter-in-law, lady Frances Manners, daughter of Thomas earl of Rutland, and wife of Henry lord Bergavenny [1].

Herbert inclined lord Orford to this opinion, from having stated that the following work was licensed to Hugh Jackson the printer, in 1577 [2]:

"Precious Perles of perfect Godlines, &c. begun by Lady Frances Aburgauenny, and finished by John Phillip."

[1] See Works, vol. i. p. 533 [2] Typogr. Antiq. vol. ii. p. 1134.

. The noble earl might have collected from the same volume of our typographical historian, p. 954, that Frances, and not Joanna, was the undoubted ...hor of certain pieces in Bentley's Monument of ...nes, 1582. Those pieces consist of prayers ...ous occasions, "committed at the houre of her ... the right worshipfull ladie Marie Fane, her ...ughter, as a jewell of health for the soule, ...rfect path to Paradise, verie profitable to be ...rie faithfull Christian man and woman." ...ese prayers deciphers "in alphabet forme" ...ady Mary Fane[3]. The following devout ...lost ... he follows the letter F:

"...aith is to be embraced of all those that hope ...the laicitie and blessednesse in Jesus Christ. Give ...ight, ...efore such wisdome from above, that I may be ... of T...irous to learne thy sacred precepts, and w... Geor... the path-waie of thy glorious statutes, that by t... exercise of thy will, sinfull vice and iniquitie may be vanquished, and vertue may have the dominion and sovereigntie in me." P. 209.

An acrostical hymn concludes the pious legacy of lady Fraunces Aburgavenny, and may suitably close this article:

"From sinfulnesse preserve me, Lord!
Renew thy spirit in my hart,
And let my tongue therewith accord,
Uttering all goodnesse for his part.

[3] This lady Fane was the only child of Henry lord Bergavenny by Joanna Fitz-Alan, and carried the barony of Le Despenser into the Fanes, by her marriage with Thomas Fane of Baddishall, in Kent. She died June 28, 1626.

No thought let there arise in me,
Contrarie to thy statutes ten;
Ever let me most mindfull be
Still for to praise thy name. Amen.

"As of my soule, so of my bodie,
Be thou my guider, O my God!
Unto thee onlie I do crie,
Remove from me thy furious rod.
Graunt that my head may still devise
All things that pleasing be to thee;
Unto mine eares, and to mine eies,
Ever let there a watch set bee,
None ill that they may heare and see;
No wicked deede let my hands do,
Yn thy good paths 'et my feete go.'"]

[1] Monument of Matrones, p. 213.

LADY JANE GRAY.

From a Drawing by Vertue at Strawberry Hill

Pub. June 1. 1805. by J. Scott. N°. 47. Strand

LADY JANE GREY.

THIS admirable young heroine should perhaps be inserted in the Royal Catalogue rather than here, as she was no peeress; but having omitted her there, as she is never ranked in the list of kings and queens, it is impossible entirely to leave out the fairest ornament of her sex. It is remarkable that her mother (like the countess of Richmond before mentioned) not only waved her small pretensions[2] in favour of her daugh-

[1] It is very observable how many defects concurred to the title of this princess to the crown. 1. Her descent was from the younger sister of Henry the eighth, and there were descendants of the elder living, whose claim indeed had been set aside by the power given by parliament to king Henry to regulate the succession: a power which, not being founded on national expedience, could be of no force; and additionally invalidated by that king having, by the same authority, settled the crown preferably on his own daughters, who were both living. 2. Her mother, from whom alone Jane could derive any right, was alive. 3. The mother was young enough to have other children (not being past thirty-one at the death of king Edward), and if she had borne a son, his right prior to that of his sister was incontestable. 4. Charles Brandon, father of the duchess of Suffolk, had married one woman while contracted to another; but was divorced to fulfil his promise: the

[2] See Vertue's print of this duchess and her second husband, where her age is said to be thirty-six, in 1559.

ter, but bore her train when she made her public entry into the Tower[3].

Of this lovely scholar's writing we have—

"Four Latin Epistles,"

three to Bullinger, and one to her sister the lady Catherine; printed in a book called, "Epistolæ ab Ecclesiæ Helveticæ Reformatoribus vel ad eos scriptæ, &c." Tiguri, 1742, 8vo. The fourth was written the night before her death, in a Greek Testament, in which she had been reading, and which she sent to her sister.

"Her Conference with Feckenham, Abbot of Westminster, who was sent to convert her to Popery[4]."

"A Letter to Dr. Harding, her Father's Chaplain, who had apostatized[5]."

"A Prayer for her own Use during her Imprisonment[6]."

repudiated wife was living when he married Mary queen of France, by whom he had the duchess. 5. If, however, Charles Brandon's first marriage should be deemed null, there is no such plea to be made in favour of the duchess Frances herself, Henry duke of Suffolk, father of Jane, being actually married to the sister of the earl of Arundel, whom he divorced without the least grounds, to make room for his marriage with Frances.

[4] Strype's Memorials, vol. iii. p. 2.

[5] Ballard, p. 105.

[6] Printed in the Phœnix, vol. ii. p. 28.

[7] Vide Fox's Acts and Monuments.

"Four Latin Verses written in Prison with a Pin [7]."

"Her Speech on the Scaffold [8]."

Hollingshed and sir Richard Baker say, she wrote divers other things, but know not where they are to be found. Bale [9] adds to the above mentioned:

"The Complaint of a Sinner."

"The Duty of a Christian."

And Fox [2] mentions

"A Letter to her Father."

[Lady Jane Grey, the eldest daughter of Henry Grey, marquis of Dorset and duke of Suffolk, by Frances Brandon, eldest daughter of Charles Brandon duke of Suffolk, by Mary, youngest daughter of king Henry the seventh, was not more distinguished by her descent than by her extraordinary accomplishments; and these were adorned with such sweetness of temper and innate goodness of heart, as rendered her the delight and wonder of all who knew her [3]. Under the tuition of bishop Elmer she made a surprising progress in arts and sciences, and could express herself very

[7] Ballard, p. 116. [8] Ib. p. 114. [9] P. 119.
[2] Fox, p. 1420. [3] Ballard, p. 98.

properly in the Latin and Greek tongues. We are assured by Ascham, that she wrote in the Latin with great strength of sentiment; and we are informed by her contemporary sir Thomas Chaloner[3], that she was well versed in Hebrew, Chaldee, Arabic, French, and Italian; that she played well on instrumental music, wrote a curious hand, and was excellent at her needle; and with all these rare endowments, was of a mild, humble, and modest spirit. Fuller adds[4], that she had the "innocency of childhood, the beauty of youth, the solidity of middle, the gravity of old age, and all at eighteen; the birth of a princess, the learning of a clerk, the life of a saint, yet the death of a malefactor for her parents' offences."

Ascham, who was queen Elizabeth's language-master, thus describes this pattern of every female excellence, as Mr. Seward justly terms lady Jane Grey: "Aristotle's praise of women is perfected in her. She possesses good manners, prudence, and a love of labour. She possesses every talent without the least weakness of her sex. She speaks French and Italian as well as she does English. She writes readily and with propriety. She has more than once spoken Greek to me." And again, in his Schoolmaster, he says, "I found her in her chamber readinge Phædon Platonis in Greeke, and that with as much delighte as some gentlemen would reade a merie tale in Bocase."

The following pious and affectionate address from this most interesting victim of courtly ambition, was

[3] Strype's Memoirs, vol. iii. [4] Holy State, p. 311.

printed in Bentley's Monument of Matrons, 1582, p. 100; but is here given from a more early and accurate copy in the library of Mr. Brand, which is appended to "A moste fruiteſull piththye and learned Treatise how a Christen Man ought to behave himself in the Daunger of Death." Black letter, no date.

"An Exhortacion wrytten by the Lady Jane, the Night before she suffred, in the End of the New Testamente in Greke, whych she sent to her Sister Ladye Katherine[5].

"I have sent you, good sister Katherine, a booke; whych although it be not outwardly trymmed with golde, yet inwardlye it is more worth then preeyous stones. It is the booke, deare sister, of the law of the Lord: it is hys testament and last wyll, whyche he bequethed unto us wretches, whyche shall leade you to the path of eternal joye. And if you with a good minde reade it, and with an earnest desier folowe it, it shal bryng you to an immortal and everlasting life. It wil teache you to lyve, and learn you to dye. It shall wynne you more then you shoulde have gained by the possessions of youre wofull fathers landes. For as, if God hadde prospered hym, you should have inherited his landes; so if you apply diligentlye thys boke, sekyng to directe your lyfe after it, you shalbe

[5] Ballard has printed a Latin copy of this exhortation. Bishop Burnet says, that lady Jane wrote it in Greek; but Mr. Baker supposed it to be written in English, because it was printed in that language by Fox in his Acts and Monuments. See Mem. of eminent Ladies, p. 111. A MS. copy occurs in the Harl. MS. 416, fol. 28.

an inheritour of suche ryches, as neyther the covetous shal wythdrawe from you, neyther the thefe shall steale, neither yet the mothes corrupte.

"Desyer wyth David, good sister, to understande the lawe of the Lorde your GOD. Live styl to dye, that you by death maye purchace eternall lyfe: or after your death enjoie the life purchaced you by Christes death. And truste not, that the tendernes of youre age shall lengthen your life. For assone[6], if God call, goeth the yonge as the olde: and labour alwaye to learne to dye; deny the world, defye the devyll, and despyse the fleshe, and delite your selfe only in the Lorde. Be penitent for your synnes, and yet despayre not. Be strong in faith, and yet presume not. And desyer wyth St. Paul, to bee dissolved and to be wyth Chryste, wyth whom even in death there is lyfe. Bee lyke the good servant, and even at midnight be waking, lest whan death commeth and stealeth upon, like a thefe in the nyght, you be wyth the evill servaunt found slepinge; and leaste for lacke of oyle, ye be found lyke to the five foolysh wemen [virgins], and like him that had not on the weddyng garment, and then be cast out from the maryage.

"Rejoyce in Chryste, as I truste ye doe: and, seyng ye have the name of a Chrystian, as nere as ye can, folowe the steppes of your master Chryst, and take up your crosse: laye your synnes on hys backe, and alwayes embrace him. And, as touching my death, rejoyce as I dooe (good sister) that I shalbe delivered

[6] As soon.

of this corruption and put on uncorrupcyon. For I am assured, that I shal for losyng of a mortall lyfe, wynne an immortall lyfe; the whych I praye God graunt you: sende you of his grace to live in his feare, and to dye in the true Chrystyan fayth; from the whyche in GOD's name I exhorte you that ye never swarve, neyther for hope of lyfe, nor feare of death. For if ye wil deny hys trueth, to lengthen your lyfe, God wyll denye you, and yet shorten your dayes. And if ye wyll cleave to hym, he wil prolonge your dayes, to your comforte and hys glory. To the whyche glory God bring me now, and you hereafter, when it shall please God to call you.

"Fare well, good sister, and put youre onely trust in GOD, who only must helpe you.

"Your loving sister,

"JANE DUDLEY."

This Exhortation was reprinted in 1615, 4to. along with an Admonition to such as are weak in the Faith, a Catechism, and the History of the Life and Death of Lady Jane[7]. These were likewise republished in vol. v. of Lord Somers' Tracts, with certain words spoken at her death.

In Bentley's Monument of Matrons, the following Latin sentences were subjoined:

"CERTAINE VERSES WRITTEN BY THE SAID LADIE JANE, WITH A PINNE.

"Non aliena putes homini quæ obtingere possunt,
Sors hodierna mihi, cras erit illa tibi.

JANE DUDLEY.

[7] Vid. Bibl. Bodl. vol. i. p. 518.

Deo juvante, nil nocet livor malus:
Et non juvante, nil juvat labor gravis.
Post tenebras spero lucem."

The following translations of these verses have been offered by Ballard:

Whate'er to man, as mortal, is assign'd,
Should raise compassion, reader, in thy mind:
Mourn others woes and to thy own resign:
That fate which I have found may soon be thine.[3]

While God assists us, envy bites in vain:
If God forsake us, fruitless all our pain!
I hope for light after this darkness.

In Harl. MS. 416, is preserved an original warrant, signed "JANE, the Quene," given under her signet at the Towre of London, the xviijth day of July, the first yere of her reign, and directing sir John Bridges and sir Nicholas Poyntz to repair with all speed towards Buckinghamshire, for the repression of certain tumults moved there against herself and crowne: authorizing them to assemble, muster and levy, all the power that they could possibly make, either of servants, tenants, officers, or friends, reserving to the use of her right trusty and well beloved cousins, the earls of Arundell and Pembroke, their servants, tenants, and

[3] Mr. Seward has rendered the first distich with greater closeness:

"To mortals' common fate thy mind resign;
My lot to-day, to-morrow may be *thine*."

Anecd. vol. i. p. 134.

officers. This warrant proved a fatal snare; for those right trusty cousins were at that time plotting against her.[1] Her father's miscounselled rashness accelerated her death; a little before which she sent the following pathetic letter to him, which occurs in Harl. MS. 2194. It is the same probably which lord Orford says was mentioned by Fox.

"Father,

"Although it hath pleased God to hasten my death by you, by whome my life should rather have beene lengthened, yet can I soe patiently take it, that I, yeild God more hearty thanks for shortning my wofull dayes, than if all the world had been given into my possessions, with life lengthened at my owne will. And albeit, I am very well assured of your impatient dolours, redoubled many wayes, both in bewayling your owne woe, and especially (as I am informed) my wofull estate: yet, my deare father, if I may without offence rejoyce in my owne mishaps, herein I may account my selfe blessed, that washing my hands with the innocence of my fact, my guiltless bloud may cry before the Lord, mercie to the innocent! And yet though I must needs acknowledge that beinge constrayned, and (as you know well enough) continually assayed; yet in taking upon mee, I seemed to consent, and therein grievously offended the queene and her lawes. Yet, doe I assuredly trust that this my offence towards GOD is soe much the lesse; in that being in so royall estate as I was, my enforced honour never mingled with mine innocent heart.

And thus, good father, I have opened unto you the state wherein I presently stand. My death at hand, although to you perhaps it may seeme wofull, yet to mee there is nothing that can bee more welcome, than from this vale of misery to aspire to that heavenly throne of all joy and pleasure, with Christ my Saviour, in whose stedfast faith (if it may be lawfull for the daughter soe to write to the father) the Lord that hath hitherto strengthened you, soe continue to keepe you, that att the last wee may meete in heaven, with the Father, Sonn, and Holy Ghost.

"I am your obedient daughter till death,

"JANE DUDLEY."]

THOMAS,
LORD VAUX OF HARWEDON.

[NICHOLAS lord Vaux [2], the ambassador, had long been confounded with his son, Thomas lord Vaux the poet. Edwards in his Paradise of dainty Devises, or Puttenham in his Art of Poesie, seem to have given rise to this error, which was continued by Phillips and Wood, and adopted by lord Orford. To the acumen of Dr. Percy we are indebted for its detection [3], in the year 1765; and his opinion has been followed by Mr. Warton, by Mr. Ellis, and by Mr. Ritson. The latter indeed has proceeded a step farther, and assigns a place among our poets to William, the son of Thomas lord Vaux; but his assignment does not appear to have the warrant of authority [4].

Thomas lord Vaux of Harwedon, was eldest son to Nicholas, the first lord, by his second wife Anne, daughter of Thomas Greene, of Green's Norton, in Northamptonshire, esq. He was fourteen years old at the death of his father, which happened on the

[2] Among the Cottonian MSS. is a letter from sir Nicholas Vaux to cardinal Wolsey, about the preparation at Guines, May 18, 1520, and another from sir Thomas Vaux to the duke of Norfolk, reporting queen Catherine's protestation against relinquishing the title of queen, April 18, 1553.

[3] Reliques, vol. iii. p. 336, first edit.

[4] See Bibliographia Poetica, p. 379; and Specimens of Eng. Poetry, vol. ii. p. 82.

14th of May 1524, only seven days after his advancement to the peerage. In 1527 we find this nobleman among the attendants in Wolsey's stately embassy, when that prelate went to treat of a peace between the emperor Charles the fifth, and the kings of England and France; and on the 19th of January 1530, he took his place in parliament as a baron. In 1532 he waited on the king in his splendid expedition to Calais and Bologne, a little before which time he is said to have had the custody of the mild and persecuted Catherine. In the following year he was made a knight of the Bath, at the coronation of her yet more ill-fated successor Anne Boleyn. He appears to have held no public office but that of captain of the island of Jersey, which he surrendered in 1536.

He married Elizabeth daughter and sole heir to sir Thomas Cheney of Irtlingburgh, in Northamptonshire, knight, and had by her two sons, William, who succeeded him, and Nicholas; and two daughters, Anne, married to Reginald Bray, of Stone, county of Northampton, and Maud, who died unmarried. Lord Vaux died early in the reign of Philip and Mary [4].

From the prose prologue to Sackville's Induction, in the Mirror for Magistrates, it would seem that lord Vaux had undertaken to pen the history of king Edward's two sons cruelly murdered in the Tower of London; but what he performed of his undertaking does not appear.

[4] Lodge's Biographical Notices of the Portraits engraved from Holbein's Drawings.

Dr. Percy and Mr. Ellis, in their highly valuable Selections of early English Poetry, have printed "the Assault of Cupid," and the "Dyttye, or Sonet made by the Lorde Vaus in Time of the noble Queene Marye, representinge the Image of Deathe;" of which a copy occurs in Harl. MS. 1703. They are not, therefore, inserted in the present work. But it may not be superfluous to remark, of the latter production, that the popular notion of lord Vaux's having composed it upon his death-bed, was discredited by Gascoigne in 1575, and is neither supported by its manuscript or printed title, which runs, "The aged Lover renounceth Love."

In the Paradise of dainty Devises, 1596, there are ten pieces attributed to lord Vaux. One of those is here extracted from that scarce miscellany, on the supposition that it has not been republished:

"NO PLEASURE WITHOUT SOME PAINE.

"How can the tree but waste and wither away,
That hath not some time comfort of the sunne?
How can that flower but vade and soone decay,
That alwaies is with darke clouds over runne?
Is this a life?—Nay; death you may it call
That feeles each paine, and knowes no joy at all.

"What foodelesse beast can live long in good plight?
Or is it life where sences there be none?
Or what availeth eies, without their sight?
Or els a tongue to him that is alone?
Is this a life?—Nay; death you may it call
That feeles each paine, and knowes no joy at all

" Whereto serves eares, if that there be no sound?
Or such a head where no device doth grow?
But all of plaintes, since sorrow is the ground,
Whereby the heart doth pine in deadly woe.
Is this a life?—Nay; death you may it call
That feeles each paine, and knowes no joy at all."

To the Poetical Register for 1801, that elegant scholar and writer Mr. Egerton Brydges communicated two poems by lord Vaux from the same early compilation; and prefaced them by saying, that Thomas lord Vaux was summoned to parliament 22 Hen. VIII. &c. Mr. Brydges intimates a suspicion, as well as the late Mr. Ritson, that William, the eldest son of Thomas lord Vaux, might have been the writer whose works have created so much difficulty in appropriating, and which combine (he thinks) an ease and elegance of manner, with a certain sincerity of sentiment that generally results from a long intercourse and disgust with the world [2].]

[2] Poetical Register, p. 195.

HENRY PARKER,

LORD MORLEY,

Was son of sir William Parker[2], by Alice, sister of Lovel lord Morley, by which title this Henry was summoned to parliament in the twenty-first of Henry the eighth. Except being a pretty voluminous author, we find nothing remarkable of him, but that he too signed the before-mentioned letter to pope Clement; and having a quarrel for precedence with the lord Dacre of Gillesland, had his pretensions confirmed by parliament. Antony Wood says[3], he was living an ancient man, and in esteem among the nobility, in the latter end of the reign of Henry the eighth; and in the catalogue of king Charles's collection[4], a portrait is mentioned of a lord Parker, who probably was the same person.

[2] Dugdale, vol. ii. p. 307.

[3] Vol. i. p. 53. [From his epitaph, which is inserted in Collins's Peerage, vol. viii. p. 201, it appears that he died in Nov. 1556, aged 80.]

[4] Page 3.

He wrote—

"A Declaration of the XCIV. Psalm," printed by T. Berthelet, 1539[5].

"The Lives of Sectaries."

Several tragedies and comedies, whose very titles are lost[6]. And, according to Bale and Baker[7],

"Certain Rhimes."

Besides these pieces, there are in the king's library the following manuscripts[8] translated by him, styling himself Henry Parker, knight, lord Morley.

"Seneca's XVIII. and XCII. Epistles."

"Erasmus's Praise to the Virgin Mary;" dedicated to the princess Mary.

"St. Athanasius's Prologue to the Psalter."

"Thomas Aquinas of the angelical Salutation."

"Anselme, of the Stature, Form, and Life of the Virgin Mary and our Saviour."

"The Ecclesiastes of Solomon, with a long Paraphrase."

[5] Ames, p. 171. [Myles Davies, in his Icon Libellorum, gives the title thus: "Declaration of the Psalm XCIII. Deus ultionum Dominus, Deus ultionem libere egit," &c.: but this Psalm in all Protestant editions is numbered XCIV.]

[6] Theatr. Records, p. 5.

[7] Vide Men of Note under Henry VIII.

[8] Vide Casley's Catalogue.

"Translation of the Somnium Scipionis."

"The History of Paulus Jovius[9]."

"History of the Pope's Ill-treatment of the Emperor Frederick, translated from the Latin of Massuetius Salernitanus[2]."

"Plutarch's Life of Theseus;" dedicated to Henry the eighth.

"Plutarch's Lives of Scipio and Hannibal."

"Plutarch's Life of Paulus Æmilius[3]."

"John de Turre crematâ, his Exposition of the XXXIV. Psalm."

And there is in the same collection, a book entitled,

"Expositio in Psalterium;"

in which is written, "Henricus Parker, eques, baro Morley, hunc codicem dono dedit Dominæ Mariæ, regis Henrici VIII. filiæ."

In an old catalogue of a sale of books I found this article[4]:

"Lyff of the good King Agesilaus, wretten by the famous Clerke Plutarche, in the Greke

[9] [Vid. Bibliotheca Norfolciana, p. 126, 1681, 4to.]

[2] Tanner, p. 573. [Bp. Tanner's information was inaccurate; the story of the emperor Frederick is professedly translated from the Italian novels of Masuccio; and is the 49th of Part V. as Mr. Douce has intimated.]

[3] MS. in the Bodl. Library. Vide Tan. ib.

[4] [It occurs in Osborn's Cat. for 1756, No. 18137, says Dr. Lort.]

Tounge, and traunslated out of the Greke into Latyn by Antony Tudartyn, and drawen out off Latyn into Englishe by me Henry Lord Morley, and dedycated unto the Right Honourable Baron the Lorde Cromwell, Lord Privy-seal; with a Comparison adjoyned of the Life and Actions of our late famous King Henrie the Eighth, MS. wrote in his Lordship's own Hand-writing, as appears by Letter to the Lord Zouch, President of the Quecne's Counsaill in the Marches of Wales, wrote by William Henrick, one of the Clerkes of that Court in 1602. Price ten shillings and sixpence[5]."

[Mr. Warton suspects that the *tragedies* and *comedies* of lord Morley, mentioned by Bale, were nothing more than grave mysteries and moralities, which probably would not now have been lost had they deserved to live; nor could he suppose his *rhimes* to have been imitations of Petrarch[6]. Wood says, that his younger years were adorned with all kinds of superficial learning, especially with dramatic poetry, and his elder

The epitaph which in my former edition I mentioned to have been written by this lord for himself, was probably his own; as Henry earl of Arundel did not die, according to Dugdale, till the 22d of Elizabeth.

[5] Hist. of Eng. Poetry, vol. i. p. 86.

with that which was divine, and therefore worthily characterized to be *vir literis clarus, ac generis nobilitate conspicuus* [7]. It is a stronger proof of his piety than his taste, adds Warton, that he sent as a new year's gift to the princess Mary, Hampole's Commentary upon Seven of the first Penitential Psalms [8]. The manuscript with his epistle prefixed [9], is in the royal manuscripts of the British Museum. The authors he translated show his track of reading. He seems to have been a rigid Catholic, retired and studious. But we should not forget his attention to the classics, and that he translated also Tully's Dream of Scipio, and three or four lives of Plutarch, although not immediately from the Greek [a].

Mr. Waldron has printed in his collection of scarce and curious tracts entitled The Literary Museum, "De Preclaris Mulieribus; that is to say, in Englyshe, Of the ryghte renoumyde Ladyes." Translated from Boccace, and dedicated to king Henry the eighth by Henry Parker, knight, lord Morley. The specimen given by the careful editor is from a manuscript on vellum [3], which is supposed to have been the presentation copy to the king, and cannot be deemed incurious. The dedicatory epistle, being his lordship's own composition, is here extracted.

"To the moste hygh, moste puysante, moste ex-

[7] Athen. Oxon. vol. i. col. 53.

[8] Bibl. Reg. 18 B. xxi.

[9] This epistle does not appear in Reg. MS. 18 B. xx.

[a] Warton, ut sup.

[3] Now in the library of James Bindley, esq. M.A. F.S.A.

cllent, and moste chrysten kynge, my moste redoubtede sovereygne lorde Henry th'eighte, by the grace of Gode of Englonde, Fraunce and Irelonde kynge, defender of the feythe, &c. your moste humble subjecte Henry Parcare, knyght, lorde Morley, desyreth thys newe yere with infynyte of yeres to your imperiall majeste, helthe, honoure, and vyctory.

"In the tyme the hoole worlde was obediente to the Romaynes, moste victoriouse and graciouse sovereigne lorde, not onely by armes they were renoumede above all other naciones, but also in eloquens and goode lernynge, as it apperethe by thyes oretours and poetes in the greate Augustus days; that is to saye, Varro, Tullius Cicero, Virgill, Orace and Ovyde, with divers others. And all thoughe that those that ensuyde from oone empoure to another were exellently lernede, as bothe the Plynys, Marciall, Quyntilian, and Claudian, and suche other; yet why it was so, that they coulde never attayne to these afore rehersyde, neither in prose nor yet in verse, is to me a greate wonder. For asmuche as they sawe the workes of the other, whiche as my reasone gevythe me should have rather causede theym to have bene in science above theym, then inferiours to theym. For why, if one that gothe aboute to buylde a palace, if he se another whiche lykethe hym well, it shalbe noo greate mastrie if he spye a faulte in his examplar to amende it in hys worke. And why thys shulde not be, truely I can geve noo reasone to the contrary; for soo it was that evere as the greate empyre of Rome decayde in deedes of armes, so dyd it in learenynge: in somuche, that

whether it were by the straynge nationes, that they were mynglede with all, or otherwise; at the laste, theimselfs that accomptyde all other nationes barbarouse, oonely the Greakes excepte, by the space of sex or sevene hundrithe yeres, were as barbarouse as the best. Thys contynuynge so longe a time, that in processe aboute the yere of our Lorde God, a thousand foure hundrith, in the tyme of the flowre and honour of prynces, kynge Edwarde the thyrde of that name, holdynge by ryghte the septre of thys imperiall realme, as your grace nowe dothe, there sprang in Italy three excellente clerkes.

"The fyrst was Dante; for hys greate learnynge in hys mother tunge, surnamyde *dyvyne* Dante: surely not withoute cause. For it is manyfest, that it was true whiche was graven on hys tumbe, that hys maternal eloquens touchede so nyghe the pryke, that it semyde a myracle of nature. And for because, that one shuldnot thynke I do feyne, I shall sett the wordes in the Italiane tunge, whiche is thys:

> Dante alegra son Minerva obscura
> De arte & de intelligentia nel au ingenio.
> Le elegantia maſna aſose al scengo;
> Que se tient pour miracol de natura [3].

"The next unto thys Dante was Frauncis Petrak, that not onely in the Latyne tunge, but also in swete rym-

[3] Dante composed his own epitaph in Latin, very different from this, which looks like a gallimawfry of Latin, Italian, and French.

is so extemyde, that unto thys present tyme, unnethe is ther any noble prince in Italy, nor gentle mân, without havynge in hys handes hys Sonnetes and hys Tryhumphes and his other rymes. And he wrote also in the Latyne tunge certeyn Eglogys in versys, and another booke namede Affrica, and of the Remedyes of bothe Fortunes, with dyvers epistles and other workes whiche I over passe.

"The last of thies three, most gratiouse sovereigne lorde, was John Bocas of Certaldo, whiche in lyke wyse as the tother twayne Dante and Petraccha were moste exellent in the vulgare ryme, so thys Bocas was above all others in prose, as it apperythe by hys hundrith tayles, and many other notable workes. Nor he was noo lesse elegaunte in the prose of his oune tunge, then he was in the Latyne tunge, wherin as Petrak dyd wryte clerkly certeyn volumes in the Latyne tunge, so dyd this clerke. And fyrst of the Fall of Prynces, of the Geonelogye of the Goddes: and, emonge other, thys booke namede De Preclaris Mulieribus; that is, of the ryght renomyde ladies. Whiche sayde booke, as in the ende he wrytethe, he dyd dedicate the same to quene Jane, in hys tyme quene of Naples; a pryncesse enduede with all vertues, wysdome and goodenes.

"And, for asmuche, as that I thoughte howe that your hyghnes of youre accustomede mekeness and pryncely herte wolde not disdayn it; so dyd I imagyne that if by chaunce it shulde cum to the handes of the ryght renomyde and moste honorable ladyes of your highnes moste tryhumphaunte courte, that it shulde be well acceptyde to theym to se and reede the

mervelouse vertue of theyr oune sexe, to the laude perpetuali of theym. And albeit, as Bocas wrytethe in hys propheme, he menglyssheth sum not verey chaste emongste the goode; yet hys honeste excuse declarethe that he dyd it to a goode entent, that all ladyes and gentlewomen, seynge the glorye of the goode, may be stryde to folowe theym; and, seynge the vyce of sum, to flee theym. Whiche saide worke, my moste noble and gratiouse sovereyne lorde, as farr as it gothe, I have drawne into our maternall tonge, to presente the same unto your imperiall dignyte thys newe-yeres day. Praynge to Chryste Jhesu to teche that right Christen hande of yours to batell agaynste youre auncyente ennemyes, that they may knowe that HE whiche is the way and the truethe, helpythe your exellencye in your truethe. So that they may fall and youe to ryse in honour, victory, and fame, above all kynges that is, hathe bene, or shalbe. Amen."

In the Cottonian MS. Titus B. II. is a letter from lord Morley to his loving wife, dated Bruges, May 11, 1571, which contains some severe reflections on the simulation of lord Burleigh. The following epitaph by his lordship is printed in Leigh's Accedence of Armorie, 1597.

ON SIR THOMAS WEST, BARON OF GRISLEY, LORD LAWARRE, AND K. G.

Vertue, honestie, liberalitie, and grace,
And true religion, this seelie grave doth hold;
I do wish that all our great men would
In good, follow this noble barons trace,

That from his wise hart did alwaies chase
Envie and malice, and sought of yoong and olde
Love and favour, that passeth stone and golde
Unto a worthie man, a rich purchase.

These waies he used, and obtained thereby
Good fame of all men, as well far off as nie;
And now is joyfull in that celestial sphere,
Where with saincts he sings uncessantlie,
Holie honor, praise, and glorie,
Give to GOD; that gave him such might
To live so nobly, and come to that delight.

By the kind researches of Mr. Douce, I have been enabled before this sheet was worked off to subjoin the epitaph on Dante, in its original garb, instead of the motley "mingle-mangle" it wears at page 319.

"Dante Aligieri son, Minerva oscura
D'intelligenza, é d'arte; nel cui ingegno
L'eleganza materna aggiunse al segno,
Che si tien gran miracol di natura," &c.

These lines were not placed on the tomb of Dante, as lord Morley announces, but beneath the poet's engraved portrait. Boccacio was their author.]

MARY,

DUCHESS OF NORFOLK[2],

YOUNGER sister of Joanna lady Lumley, and first wife of Thomas duke of Norfolk[3], who was beheaded on account of the queen of Scots, translated from the Greek—

[2] She died in 1557.

[3] [Mr. Lloyd, of Buckingham Street, York Buildings, possesses a copy of Grafton's abridged Chronicle, 1570, which contains the following interesting memorandum in the handwriting of this unfortunate but magnanimous personage:—"Good frynd George, farewell! I have no other tokins to send my fryndes but my bokes; and I knowe howe soryfull you are amongst the rest for my hard hape, wheroff I thanke God, because I hope hys mercyfull chastysment wyll prepare me for a better world. Looke well thowrowe thys boke; and you schall fynd the name off a duke verye unhappye. I prey God ytt maye ende with me, and that others maye spede better hereafter. But yff I mygt have my wysche, and weare in as good state as ever you knewe me, yeat I wold wysshe for a lower degre. Be frynd, I praye you, to myne; and do my hartye commendatyons to your good wyfe, and to gentle Mr. Dennye. I dye in the faythe that you have ever knowen me to be off. Farewell, good frynd, 1571-2.

"Yours dyyng as he was lyvyng,

"NORFFOLK.

"God blysse my god sone. Amē."]

"Certain ingenious Sentences collected out of various Authors."
Dedicated to her father[5].

[This lady was the second daughter and co-heir of Henry Fitz-Allan, earl of Arundel, an account of whose life occurs among the royal manuscripts in the Museum[6]. She died at Arundel house in the Strand, August 25, 1557[7]; and, according to the manuscript memoir of her father, in childbed of an earl of Surrey[8], being but sixteen years of age.

The dedication to her father, before the performance[9] pointed out by lord Orford, begins thus:

"Etsi plurimis modis, honoratissime pater, mutuus hominum amor, atque studia elucere solent, tum etiam non mediocriter ex xeniis, et muneribus, hoc tempore vicissim datis acceptisque. In quibus unus-

[5] In the king's library.

[6] (17 A. ix.) He died Feb. 24, 1579, at the age of sixty-eight; and was accounted in his time to be "a flower of righte nobilitye."

[7] Strype's Memorials, col. iii. p. 37; and Dugdale, tom. iii. p. 276.

[8] This must have been Philip, who inherited Arundel castle, Sussex, and the title of earl of Arundel, by descent from his mother; the dukedom of Norfolk being forfeited by attainder. See Dugdale and Collins.

[9] "Sententiæ quædam acute ex variis Authoribus collecte, atque e Græcis in Latina versa." 12 A. ii.

quisque facile declarat, quare, et ille ipse qui dat, et illi qui accipiunt, delectantur. Quibus gemmas, aurum, vestes, equos, vel quicquid est ejusmodi generis, dum esse norunt, id illi ad amicos suos, ut jucunda amoris, deferre solent. Qua ratione et consuetudine, ornatissime pater, ego impulsa fui, ut aliquod munusculum literarium dominationi tuæ in præsentia offerrem, persuasa D. T. inde non mediocrem voluptatem capturam esse," &c.

From another performance of a similar nature[2], in the same volume, the entire dedication is here copied.

"Postquam statuissem, honoratissime pater, aliquod xeniolum dominationi tuæ exhibere, ut neque temporis consuetudini, neque officio meo omni ex parte deessem, in varias cogitationes facile distrahebar. Nam, etsi nihil haberem dominatione tua dignum, pro maximis et paternis tuis in me cumulatissime collatis beneficiis. Putavi tamen aliquod potius usitatæ meæ literariæ exercitationis munusculum dare quod dominationi tuæ ante hac gratum fuisse intellexi, quam officii mei penitus immemor videri. Cum igitur quasdam breves sententias Græcas legens, Latinas fecissem, nihilque mihi aliud esset, quod tam convenienter dominationi tuæ a me dari posset. Volui easdem dominationi tuæ offerre, tum propter elegantiam sermonis, cujus plenissime sunt, tum propter non mediocrem fructum, qui inde hauriri queat. Ex his enim intelligi potest, quid in hac vita faciendum, quidque fugi-

[2] "Sententiæ quædam ingeniosæ ex variis Grecorum Authoritis collectæ." 12 A. i.

endum est. Quod cum ita sit, obsecro dominationem tuam, ut illas quasi judicia officii erga te [illegible], et fælicissimum non hujus tantum anni, sed [illegible]us vitæ tuæ cursus omen accipias.

"Filia tua dominationi tuæ deditissima,

"MARIA NORFFOLKE."]

THE END OF THE FIRST VOLUME.

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